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THE TEN GREATEST SAYINGS OF JESUS

J. C. MASSEE, D.D., LL.D

By the Same Author

THE TEN GREATEST SAYINGS OF JESUS

THE TEN GREATEST WORDS ABOUT JESUS

THE TEN GREATEST CHAPTERS IN THE BIBLE

THE TEN GREATEST CHRISTIAN DOCTRINES

THE TEN GREATEST SAYINGS OF JESUS

BY

J. C. MASSEE, D.D., LL.D.

PASTOR, TREMONT TEMPLE
BOSTON

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THE TEN GREATEST SAYINGS OF JESUS

—Q—

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TO THE NEWSPAPER MEN OF BOSTON

EDITORS AND REPORTERS

Who through the five years of my Boston residence have given me a square deal, shown me many courtesies and rendered a gracious and invaluable service both to me and to Tremont Temple.

Bowne, 10/22/45 Gift from Rev. J.C. Goodrich

FOREWORD

IT should be borne in mind that the Ten Sayings of Jesus herein presented and discussed are not the ten most popular, nor the ten most famous sayings of the Master. They are selected from another angle and measured by a different yardstick. The meditative, selective thought of many months was applied to the choice of *The Ten Greatest Sayings of Jesus.* Long lists of his sayings were compiled. Alliterative arrangements were effected; theological, didactic and social views were estimated.

In the midst of this long and careful study it suddenly dawned upon me that there were sayings which indicated *the life philosophy of the Lord Jesus Christ.* That conviction settled and became an obsession so that the final selection of *The Ten Greatest Sayings* was made with the idea of revealing those governing principles by which his own life was organized and which from him might be transferred through his Spirit to regenerated men and women everywhere.

The fundamental conception set forth in these sayings may be briefly stated as two-fold:

First, Holiness is a matter of relation.

Second, Righteousness is a matter of conduct proceeding from relation.

The holiness of Jesus was the holiness of nature. The righteousness of Jesus was a conduct proceeding from his divine nature. What was true of the Master is true of men.

So, The Two Greatest Sayings began with the recognition of divine relationship and proceeded along the line of the imperative constraints of love as an expression of life. These relationships and constraints reveal themselves in the mutual relations and reciprocities between personalities. Faith, entwined with these fundamental divine relations, finds its point and power in the stabilizing realizations of these relationships, and proceeds to control the output of life's energies in keeping with these relationships.

Far removed from any conception of fatalism, the Master reveals his unerring assurance that life within the divine relationship is ordered according to the divine plans that harmony with the divine law produces a wholesomeness of conduct and attitude among men which relieves life of its worries and its unprofitabilities, thus leaving men free to deal with the great realities through which character is interpreted in conduct.

It is easy to see with this fundamental conception that all practical aspects of life are taken account of and that one cannot expect to find The Two Greatest Sayings either in the ten most popular, or the ten most famous sayings. Some of these are included. Others, less well known and less popular are included because they have

fulfilled the purpose herein designed of revealing the life philosophy by ten utterances of those divine lips.

It is my earnest wish that these ten addresses may prove stimulating to thought, quickening to spiritual life, suggestive in helpfulness to preachers, and honoring to that divine Master whose life philosophy they seek to expound.

J. C. M.

January, 1927

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THE TEN GREATEST SAYINGS OF JESUS

I

THE COMPULSION OF DIVINE RELATIONSHIP

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

—*Luke 2:41:51.*

THIS is an oft repeated story. Every feature of it, but one, has been retold and reëmphasized often. Lessons, homilies and exhortations without number have been written and uttered on themes suggested by Jesus being subject to his parents. He has been extolled as the one perfect example of filial reverence and

obedience. And countless multitudes of unregenerate children have been pointed to him in a vain effort to produce in their conduct a like exemplary character.

The piety and the precocity of Jesus, as indicated by his presence in the Temple, and his participation in the priestly discussions there have been the subject of an equal enthusiasm. He has been exploited as the wonder child with a wisdom beyond his years, a wisdom which was supposed to grow out of his piety. Much has been written about the parental neglect evidenced in the story and the necessity for parental care in the training of children. Learned discourses on the Jewish customs of confirmation and conferring of the responsibility of manhood at the age of twelve, have occupied many pages in commentary and exposition.

These, coupled with all the moral lessons growing out of such studies and discussions, have so occupied the horizon of thought as almost to exclude the one vital feature of the story. I have seen no commentary which gives the interpretation of the Central Figure of this story to the central emphasis of the story. That is perhaps quite natural for there is no greater difficulty than that of permitting the scriptures to tell their own story, make their own emphasis, apply their own lesson, provide their own interpretation. It would seem that the central emphasis of this story would not be hard to find for its Central Figure definitely voiced it in his amazed and

amazing question to his mother. When sorrowing for his absence she with Joseph sought him in Jerusalem and found him in the Temple in the midst of the doctors: "And he said unto them, How is it that ye sought me? *Knew ye not that I must be in the things of my Father?*" (R. V. margin) Therein he voiced the *essential and inescapable compulsion of divine relationships.*

COMPULSION OF DIVINE RELATIONSHIPS

Jesus related as son to his Father! The one supreme apprehension of Jesus upon his every appearance among men was of his filial relation to the Father. He was always the Son of God, the Father. His whole attitude of life gave voice to this inner consciousness of divine relationship. His every utterance concerning God expressed this deep seated, abiding and unshakable conviction of his sonship. All the activities of his life were interpreted by this relationship.

This self-consciousness of divine relation dominated all other relations. Note his amazed question: "How is it that you sought me? Have you not yet understood that though I am subject to you as son in the home there is a divine relationship which supersedes that? Do you not understand that there is a realm of life for me beyond the reach of your authority? Can you not realize that I am not subject to the same limitations, duties and restraints as are others?"

That consciousness also lifted him above the

ordinary child's awe in the presence of the learned doctors of the law. It set him in their midst as equal, both asking and answering questions. These are two illustrations of the fact that this sense of divine relationship determined all his actions. That consciousness of relationship within himself was so overwhelming as to cause him amazement that his parents did not understand it. Whether it had come into being gradually, or had suddenly burst into realization, here it was in self-conscious expression voiced in the one enduring, all embracing, all significant title—My Father. "Knew ye not that I must be about my Father's business or—in my Father's house" or preferably "in the affairs of my Father." Here is a relationship which supersedes all others, dominates all others, becomes the determining motive in all action, and the determining factor in all conduct. In nothing does he act without relation to God the Father. No relation is acknowledged that does violence to this relation. He is always the Son. God is always the Father. That relationship expressed a *oneness of nature* (He will later express that in his own statement: "I and my Father are one"); an identity of interest (I delight to do thy will, Oh God); and a unity of purpose (My Father worketh hitherto and I work). *The self-expression of Jesus was that of God manifest in the flesh.* At the last he was able to say in all truth: "I glorified thee in the earth having accomplished the work which thou hast given me to do. I manifested thy name unto the

men whom thou gavest me out of the world. I came forth from thee and they believed that thou didst send me. I have given them thy word, and the glory which thou hast given me I have given unto them. I made known unto them thy name." (John 17.)

It is said that for many centuries the kings of Persia upon being inaugurated were required to put on the robes of Cyrus the Great, thus indicating not only an ancient and honorable inheritance of the royal dignity of one who once proclaimed himself king of the world, but a royal acknowledgment on the part of the new occupant of the throne of his responsibility personally to uphold the integrity, the virtue and the honor of the position to which he succeeded. It was not the robe which gave him honor, but an inner consciousness that personal character must measure personal responsibility; and that a sense of duty in action must equal that responsibility. The robe was but an outer expression of inner royal ties requiring strength, honor, purity, self-control, and a greater wealth of royal prerogative.

So when Jesus announced his kinship to the Father he put on the robe of Deity and wore it in inherent beauty and glory throughout all the years of his earthly career.

Yet he ever made it plain that it was not the sign of earthly power, nor the wisdom of earthly utterance, nor the majesty of earthly responsibility, but the inner glory of a life at one with God;

of a wisdom and power and authority that proceeded forth from God, and voicing in their expression always a harmony with God.

Get that conception of Christ at the beginning of his earthly career, and all his life is at once interpreted in terms of a divine compulsion, arising out of divine relationship. He spoke and wrought as he did because he was who he was. He did what he did because God was his Father. He spake as never man spake because he was the Son of God. He wrought signs and wonders that could only be wrought by One who came forth from God and wrought in the power communicated by God.

Now that relationship involves three compulsions.

THE INHERENT COMPULSION OF ELEMENTAL RELATION

Here is first of all the constraint of the relation itself. That is a constraint that runs through all animate life—birds, beasts and men. There are certain actions that flow out of relation itself. There are certain attitudes that relation alone involves. These attitudes and occasions are illustrated in the filial and parental relation. There is an inescapable action and attitude that belongs to the child and to the parent. The love of the mother for the child is an inherent love. The two are bound together by nature and by the laws of nature. There are certain inherent compulsions in the marital relation, for that relation is

one of constitutional monogamy. The one man and the one woman become one flesh according to the law of God. Love of the husband holds him to his wife, but his love for her also holds the wife to the husband. Love of the wife for the husband holds her to her husband, but it also holds her husband to her. That is his love holds him and her, and her love holds her and him, so that here is a three-fold cord not easily broken. Indeed it cannot be broken without violence. The marital relation is one which is both inviolate and inviolable.

Possibly in a lesser degree the relation of a citizen to his city, or his land, furnishes another illustration of the inherent compulsion of elemental relation. So much so that we question with Scott:

> "Breathes there a man with soul so dead,
> Who never to himself hath said,
> 'This is my own, my native land.' "

War may spoil it, famine desolate it, pestilence destroy it, still it holds him. Though he may wander the wide world over, like Goldsmith, he will wish to return that at last he may be buried in the soil of his native land, and sleep his final sleep among his own people.

Now Jesus, the Son of that Father whose glory consented to house itself in the Temple at Jerusalem, combines in himself the inherent compulsion of all these elemental relations to God the Father. For his Father God had revealed himself as a Father to his people, as the husband of his people, and as King over his people. Therefore,

by every elemental relation Jesus was bound to be about the things of his Father. Here was a compulsion inherent in the relation itself.

THE INSTINCTIVE COMPULSION OF PRIMAL EMOTIONS AND INTERESTS

There are inherent impulses to action and to attitude that will grow out of the deepest laws of life relationships. Take, for instance, the mating instinct. Here is a covey of quail that through months moves as a unit. Perhaps there are a score of birds controlled entirely by the gregarious instinct of the covey. Suddenly this community life breaks up and the birds pair off two and two. Why? So the locusts having no king yet move in instinctive order. Thus the ants organize their forces. Thus the bees and the beasts act in accordance with instinctive, unreasoning sense of right, nay of necessity.

So something in Jesus here at the age of twelve, perhaps before, certainly always afterward, responds instinctively to God as deep calls unto deep. Looking into the deep, mirrored by his own heart, he saw reflected the perfect image of God. He found in himself a perfect consonance of character with the eternal God, and out of that sense of spiritual consonance there proceeds a course of conduct in keeping with the perfect will and the perfect self-expression of the Father. As the child instinctively turns to parents for protection, instruction, discipline and approval, so

Jesus, turning to the Father finds upon the face of the Father only that good pleasure which is the answer to his own inner sense of oneness with the Father. I think that he disclosed something of that inner sense of community of life and interests with God in instinctive action when, looking down upon Jerusalem and weeping over it for its sins, he employed as a figure of speech the hen gathering her brood under her protecting wings. What a picture it is! "As a hen gathereth her chickens under her wings." The watchful eye of the mother hen discerning in the shadow of grass, or bush, or earth the presence of possible danger, lifts her voice recalling the wanderers. Immediately, instinctively, unreasoning every chick runs, scurrying from pursuit of food or pleasure to the shelter of the mother's wings. There is that instinctive discernment of the Father's presence, and kinship with the Father's person in the attitude of Jesus. One discerns an infinite compulsion upon Jesus in the way he says "My Father"; as if he lived in the instinctive loves and hates born of his sonship to the Father.

THE REASONED COMPULSION OF RESPONSIBILITIES ARISING FROM RELATIONSHIP

There is here a moral constraint that he lays upon himself as Son of God obedient to the perfect will of the Father. Interest in, and concern for the things of the Father are responsibilities he *chooses for himself* as the highest privilege and

obligation of his being. There is within him that inner something which holds steadfast to duty in face of pain, torture, or even of death itself. It is this compulsion, reasoned, deliberate, voluntary, which explains both Gethsemane and Calvary and gives to them at least a moiety of their value. This compulsion finds expression in the statement later employed about him: "He steadfastly set his face toward Jerusalem" though he knew that at Jerusalem rejection, betrayal and crucifixion awaited him. It was that sense of voluntary yielding to the obligations of sonship that enabled him in the deep travail of his soul in Gethsemane when he had prayed "My Father, if it be possible let this cup pass from me", to follow it with that other and ever deeper cry of his being: "Nevertheless, not as I will, but as thou wilt." It was this accepted responsibility of relationship that enabled him to count it no prize to be on an equality with God. He emptied himself to take upon himself the form of a servant, so that being found in fashion as a man he became obedient unto death, even the death of the cross. That reasoned compulsion which provides faithfulness to a trust, an inescapable sense of honor in personal action which necessitates the keeping of covenants at the price of any personal loss, keeping faith with God and man as the son of both. For while it is true he was the Son of God he was also the son of man, and therefore mediator between the two. After all it is not so very wonderful that Livingstone, discerning all this should have said of one of his

promises: "It is the word of a gentleman of the most strict and sacred honor, so there's an end of it."

Now perhaps you begin to understand the I MUST of Jesus here. How is it that ye do not know that I must be in

THE THINGS OF MY FATHER

I choose this rendering from the margin of the Revised version rather than the text of either the Authorized or Revised version because it seems to me to be more comprehensive as well as more true to fact. Yet the things of his Father are perhaps all illustrated by his presence in and relation to his Father's house. How natural it seems for him to be there! It is his Father's house, therefore instinctively, naturally, imperatively he is there. There is no debate about his attendance, no question as to his presence. His Father's house is his house, by choice, as by an eternal fitness. He is at home there, at once creating and fitting in to its atmosphere of worship, of fellowship, of service.

First, then, he is in his Father's house. Later he will cleanse his Father's house. He will make a scourge of small cords and drive the money changers with their tables and oxen and sheep out of his Father's house voicing his stern indignation that they should ever make that place of prayer a den of robbers. The fact that he was able to do it demonstrates how perfectly natural

his action was. How well he fitted in here again to the things of his Father! Later still he will rebuild this temple of his Father. When all its shadows have fallen he will gather them all into himself and reveal the substance behind them, a substance which forecasts his presence. And, finally he will complete his Father's house by transferring the meeting place of God and man from the holy place in the earthly temple to his own broken body lifted high on the Cross of Calvary.

But there are other things too. Whatever things are of God in those things will he be, this Son of God. He, too, will render unto Cæsar the things which are Cæsar's as he counsels men to do, but preëminently and permanently will he render unto God the things that are God's. And upon this fact he lays the emphasis of all his life in example and utterance, in counsel and wisdom, in invitation and exhortation to men. To introduce Jesus into any world situation is to set the tides of God running. He is forever asking questions of the doctors; questions the doctors cannot answer; questions debated by the sophists and avoided by the casuists of all the centuries; questions, however, that persist in winning attention and waiting for an answer; questions that are always raised when Jesus appears; questions of right and wrong; questions of faith and honor; questions of God and humanity. And Jesus is forever answering the questions for the doctors. The questions that he raises, the question that

life raises, the question the doctors cannot answer, *Jesus answers.*

Yes, he is still asking and answering questions. He speaks the final word in the midst of the world's traditions. He will quote traditions to you and reveal the vanity of traditional authorities. But over against them all, as in the Sermon on the Mount, he will place his: "I say unto you." He speaks the final word in the face of the world's customs, as for instance, when following a perfectly natural and universal world custom they brought to him the woman taken in sin and stood ready to stone her upon his approval, he put over against the cruelty of their brute force the constraint of forgiving love, and simply said: "Go and sin no more, neither do I condemn thee." Over against all the casuistries of this world Jesus puts the Sermon on the Mount and in the face of their sophistries he offers his cross. "For when the world through its wisdom knew not God it pleased God by the foolishness of the thing preached to save them that believed. We preach Christ crucified." Men may ask what is expected. Jesus only asks what is right. Men listen for the voice of the people. Jesus hears the voice of God. For righteousness proceeds from holiness always. Conduct grows out of relation. Here is an inevitable sequence:

Jesus: My Father!

The Father: My Son!

Jesus: Father, glorify thy name!

The Father: I have glorified it, and will glorify

it again! What perfect dovetailing of personalities, what complete consonance of characters, what full fellowship of being is there!

It is as if the tree said to the earth in which its roots are planted: "Glorify yourself in me." And the earth should answer: "I have glorified myself in you and will glorify myself again in you." Then bursting buds, opening blossoms, ripening fruit, because the earth had yielded its life and the tree had absorbed its life. These two are one perfectly expressed in bud and flower and fruit. So in Jesus we behold the fullness of the Godhead bodily manifest. He is God manifest in the flesh.

OUR APPLICATION

In conclusion will you let me say that I am constantly impressed with the stumbling, staggering, striving, straining, struggling after righteousness of many of you. Why all this labored effort? Why your constant sense of defeat, of failure, of falling short? Why, when you so earnestly yearn both to know and to do the will of God, is there so constant a sense of gap, nay of chasm, between you and God? Is it not because you have left out of your experience this fundamental fact of relation? That you have concerned yourself with righteousness and ignored the obligations of holiness? That you have sought to produce the conduct of the kingdom without the sonship of the King? Is there not for you a compulsion as well

as for Christ? If you be born of God is there not upon you a constraint of inherent elemental necessity to live the life of God? If you are his, can you escape being the thing he is? If you are holy can you miss being righteous? Can you hope on the other hand to sustain the honest purpose of your life to live a godly life until you have established the permanent basis of godliness in that new birth which produced sonship to the Father; *till all the outgoings of your life are dominated by the thought that God is your Father and you must be in the things of your Father?*

It is in that kinship to the Father that you will find at once the explanation and the source of all possible righteousness in conduct and in attitude. You need not wonder that the world will not understand you and that you can never explain to the world any more than Jesus revealed to those nearest and dearest to him the reason for, and source of his attitude and action. This is the permanent wonder for this world because it knew him not. It did not know him because it did not understand this birth relation that made it compulsory for him to be ever in the things of his Father. They can not understand that inner birth of nature that will lay upon you a divine compulsion so that whatever you do you do in the name of the Lord Jesus; so that day by day you will live in the Spirit and produce his fruit of love, joy, peace, long suffering, steadfastness, meekness, goodness, gentleness, kindness, self-control. If you lean upon any other staff than

this relation it will inevitably break and pierce you through with disappointing disaster. The whole success of your life is bound up in your spiritual kinship to God.

I recently read the story of a man working on a twelve-story building. He suddenly lost his balance and fell to the ground, crushed and broken. His comrade in the work, looking upon his dead body, said: *"Poor Bill, he leaned against the wind."* There on the top of that twelve-story building a high wind had been blowing. The pressure against his body made him instinctively lean out against the wind, and then suddenly the wind ceased and there was nothing to lean against and he fell to his death.

I hardly need to apply the story. Multitudes of men are leaning against the wind in the spiritual realm. Are you? It is an unsafe business! Disaster awaits you! It is only safe to lean on God, to lean against Christ. You may lean hard on him, and thus leaning in eternal security go on unafraid with the daily task and its attendant dangers, for he will crown your labors with success and honor your faith with the gift of eternal life. He will make you holy, and enable you to live in him a life of holiness unto God. You must make it plain to all that the life you now live in the flesh you live by faith in the Son of God.

II

DIVINE RELATIONSHIP DETERMINES DESTINY

> Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.
>
> —*John 3: 1-3.*

DESTINY has two proper definitions. It is "divinely or humanly predetermined lot" and it is "unalterable and invincible power conceived of as controlling human life and the operations of the universe." I here speak of destiny as embracing both definitions—the "lot" and the "power." The determination of destiny therefore involves:

First: A present and continuous state of life or being, that is, life in its fixed processes, and

Second: A future place and condition, or life as finally settled.

Broadly, Jesus here teaches that destiny is determined by personality, or by the nature and character of man. Of course, God is involved in that as will be seen. But to understand this we have but to take this whole passage and set in contrast the interest of Nicodemus and the in-

terest of Jesus. Jesus catches and directs Nicodemus' interest in a direction and to a conclusion utterly foreign to any original purpose or desire of Nicodemus.

NICODEMUS TO JESUS

Nicodemus a ruler of the Jews came by night to the Lord Jesus and said to him: "Rabbi, we know that thou art a teacher come from God: for no man can do the signs that thou doest, except God be with him." It is perfectly apparent that in this he is voicing not his own opinion alone but that of the people generally. "*We* know"; not "*I* know." Now the popular interest in Jesus centered around the fact that he was possibly the long promised, long delayed, long desired Messiah. Interest grew as the possibility of his identity with the Messiah became probable. Signs multiplied, miracles increased. The beneficent character of these miracles, as well as their number, fanned interest into a flame till the people were almost beside themselves with expectation and delight. In John 2:23 it is recorded: "Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding the signs which he did." Many believed on him, that is, as the Messiah, or King of Israel. Roseate dreams of the restored throne of the Davidic Kingdom of Israel, with glory and power and pomp and blessing, took possession of the popular mind, while the leaders still hesitated, questioning, and while some of his disciples en-

thusiastically expectant, began to plan for places of precedence, places of power, shortly to be restored.

Now Jesus understood all that. He saw through the popular acclaim, the enthusiasm of the people. He understood the nature of their faith in him. He knew that it was the faith directed toward him not as Saviour, but as possible Messiah-King. And, understanding the unsatisfactory quality and insufficient quantity of that faith as well as the instability of the worldly minded and impatient crowd about him, did not commit himself to them. He did not come to set up the throne they were looking to see established. He was not seeking such acclamation as they were ready to give. It was not his purpose to reëstablish now the temporal throne of Israel, to rebuild the nation, to drive out the Romans and restore, to rehabilitated Israel the splendor, power, and luxury of Solomon's reign.

Now Nicodemus was one of those who had been caught on the tide of rising popular enthusiasm and he came to Jesus as the spokesman of that sentiment that was rapidly crystallizing around Jesus as the Messiah. He came to Jesus to say in effect: "Your political destiny, your success in establishing the Kingdom of Israel, will be determined by the nature of your person and authority. Your signs indicate that you come from God. Therefore, the presumption is that in the effort you are about to make God will support you. Your nature is such that you seem to be in

direct contact with God. We can therefore trust you as leader and king to restore the ancient house and dynasty of David.

It seems to me that Nicodemus counted on the supernatural to supplement and support the small poorly equipped army that Jesus might raise and the incredibly small treasury which might be found from the contributions of his followers. And he was justified in that expectation by Israel's whole history. Israel's leaders, when godly men walking in the ways of David their father, had always had the supernatural support of God. Again and again their small armies had vanquished the military resources and organizations of great empires. Sennacherib's army of one hundred and eighty-five thousand men had been slain over night when good King Hezekiah laid his cause and Rabshakeh's letter before God. And they were ever secure in the promise of divine support in the pursuit of their God-appointed task in life. This view, I think, is supported by the fact that the two on the way to Emmaus in answering the questions of the Stranger who joined them on the way said: "Dost thou alone sojourn in Jerusalem and not know the things that are come to pass? . . . And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. *But*

we hoped that it was he who should redeem Israel.''

There was an unconsciously materialistic view, justified in their minds, upon the past revelation from God, and experience of God in the national life, by inherited traditions, by established custom, and by future expectations, without particular reference to their present relation or attitude to God. Their attitude seems to have been that they were the favored people waiting supernatural intervention for the restoration of material blessing. It is a moral assumption of that pride which, cursed with egotism, is condemned by every revelation of God. Yet it is a very common conception.

It is related that once during the Civil War Horace Greeley wired Mr. Lincoln, the President, urging him to call a national day of prayer and fasting *''that God might be on our side.''* Mr. Lincoln replied, ''That is not the question. I will call a day of prayer and fasting that we may be on God's side, for God is on the right side.''

There is much more than a hint of the same intolerable pride and self-complacency in the very tones with which certain people say: ''Our Baptist people''; ''Methodism''; ''Presbyterianism''; ''the Anglican Church,'' etc., as if any communion or organization of people had exclusive right to demand from, or expect of God blessings based upon traditional relations and conditional promises to which the conditions are not fulfilled.

JESUS TO NICODEMUS

To that statement of Nicodemus Jesus answered in effect "You are dealing with a nonexistent possibility. The Kingdom of Israel cannot be restored, not for want of God-supported leadership but for want of God-approved citizens. The Kingdom of Israel can be restored only when the kingdom of God is established, for the Kingdom of Israel was designed by God to be an illustration and an expression of the kingdom of Heaven—the kingdom of God." Jesus goes on to say to Nicodemus in essence: "Your race and religion have kept you outside the kingdom of God. You come and say to me that the evidences declare me to be *the leader for the Kingdom of Israel.* I say to you that the evidences are that you are not even *a citizen of the kingdom of God.* All that you have is worth nothing till you have the other thing. You must be born again! You must surrender your point of view along with your expectation and preparation for an earthly kingdom. You must realize the impossibility of counting on God to support a program of materialistic splendor and power for the sake of encouraging and indulging worldly lusts of pride, ambition and self-gratification. These things are just as much accursed in the sight of God when evidenced in the life of the Jew as when evidenced in the life of the Gentile. God is no respecter of persons. He hates sin everywhere. Your life must be meet for God." What Jesus said here to

Nicodemus he said in essence to Saul of Tarsus. At least he said in effect the same thing to Saul, for Paul, into whom Saul was changed by that divine alchemy which transformed his life after contact with Jesus on the way to Damascus, makes this confession of the experience through which that transforming change brought him: "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things and did count them but refuse that I might gain Christ . . . For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ."

THE EFFECT

One cannot wonder that the words of the Master left Nicodemus gasping, inarticulate, staggering. Must he, a teacher of the Jews, along with his nation discard all his claims on God; surrender all his reasons for believing in the priority of his people in the favor of God; reverse all his expectations and directions? *Must he consent to the supernatural workings of God in him, rather than for him?* For that is what Jesus demands. The words of the Master will not dam the flow of the divine currents of power and blessing and reinforcement. He will without doubt undertake to change the direction so that they will henceforth work in man rather than for

him. What? Must Nicodemus, must the Jew, give up all his inheritance, his interpretations, his expectations? Impossible! Contrary to nature! Born again? How? The thing cannot be done!

BORN OF WATER AND THE SPIRIT

But Jesus answers "Exactly that! Of course, what I propose is contrary to nature. Nature has set you in the wrong direction. Nature has given you a carnal heart, a wrong direction of desire. Nature has filmed your eyes with the wrong lens so that all life's outlook is perverted, distorted, discolored. Nature must therefore be changed. A new nature is inescapably necessary to a new destiny. You and your fellows must be made new creatures by a new creation. You are looking for the King of Israel. I have come to establish the kingdom of Heaven. The kingdom of Heaven is within you, not about you. You become inarticulate with amazement and incredulous with questionings as to how it can be done. You stagger with unbelief. Here is an easy illustration. You must be born of water and of the Spirit."

What does that mean? Well just to state the argument of the case it means that the essential elements of the new birth are repentance and regeneration. John's baptism in water was a baptism unto repentance. That is, it was a symbolic act indicating a change of attitude, a complete reversal of life toward God. Repentance toward God is the first and essential step in the new life.

There must be a repudiation of the past. A renouncing of the old nature with its attendant desires and directions, for nature determines direction, and direction determines destiny.

But often repentance toward God is not enough. Man may repent but if he remains essentially of the same nature he will only need to repent again. The forces of this world set against him are too strong for the natural man. Sin has secured too large a territory in his life. He must be born again not alone in the sense of his change of attitude toward God, but in the experience of a new relation to God. Regeneration must follow repentance. Upon condition of repentance a communication of divine nature is assured. Any automobilist knows the sequence of those experiences. He finds a cylinder of his motor missing. Looking for the cause he finds his spark plugs covered with grease or dirt. He cleanses his spark plug and its approaches, and immediately there is a new communication of power. So repentance cleanses the life and its contacts with God and immediately there is an inflow of divine nature, new currents of power, new communications of spiritual being to him from God.

Repentance sets the soul in a new soil. Regeneration communicates the essence of the soil to the soul. Both are essential to citizenship in the Kingdom of Heaven. You must be born again. There is no other question for you to consider, no other interest to occupy your mind, no other matter of concern to your soul till this be ac-

complished. "Marvel not therefore that I said unto you, ye must be born from above."

HOW CAN THESE THINGS BE?

Nicodemus' last word is a gasp. "How can these things be?" Now from verses John 3: 10 to John 3: 21 Jesus thrusts himself in as:

The Son of man—John 3:13

The Son of God—John 3:16

In his capacity as Son of man he is the divinely appointed agent through whom repentance is made effective toward God. You ask me how? It is easy to be seen that no one has ascended into heaven but he that descended out of heaven, even the Son of man who is in heaven. That is to say only he could perform the miracle of transforming Nicodemus into a citizen of the kingdom of Heaven. No man has ascended into that realm of life but the Son of man. In another connection he will say: "No man cometh unto the Father except him to whom the Son willeth to reveal him." Here he seems to me to be saying to Nicodemus: "I have told you that citizenship in the kingdom of Heaven is necessary. You cannot have that citizenship without, on your part, repentance, the removal of the barrier of sin between you and God and the renewal of a right relation between God and you. And I, the Son of man, am necessary to that transaction for 'As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up that whoso-

ever believeth may in him have eternal life.'" Here is the first evidence and fact of redemption by substitution, that is, of the vicarious atonement. "He bore our sins in his own body upon the tree that we having died unto sins might live unto righteousness."

Also in his character as Son of God he is the divinely appointed agent through whom regeneration is made operative in man. Through him the divine nature flows into the repentant sinner. As the Son of man, he, like the brazen serpent, is lifted up to pay the penalty and remove the barrier of sins. So, as the Son of God, he has come to communicate life eternal, God's gift to men. But what of that Son, of that life? How can eternal life be obtained through him?

MARVEL NOT

Now it is easy to see that destiny depends on nature. Do not wonder at that. The fact is evident everywhere in the universe. There is a law of physics which declares that water seeks its own level. That law is applicable in the spiritual realm. Life seeks its level. The natural man is "of the earth earthy." "The carnal mind is not subject to the law of God, neither indeed can it be." "Spiritual things are spiritually discerned." "If any man have not the Spirit of Christ, he is none of his." So, "except ye be born from above you cannot enter the kingdom of God." There must be a consonance of character

between the citizen and the king and the sovereign and the kingdom, since the Sovereign is not only Ruler of life, but Giver of life, and the very essence of his kingdom is that he lives in his people so that his life becomes their life.

DESPAIR NOT

Not only must you not be amazed, you must not be in despair. You cannot understand spiritual processes. No one can answer your spiritual demand to know how the thing is done, but in him you may experience spiritual realities. Spiritual processes do not matter. Spiritual realities are essential. Therefore, believe "that God so loved the world that he gave." And remember, Nicodemus, that when you think in terms of personal appropriation of that life he lived, *it is not only for you but for the world.* The Jew has no preference over the Gentile in the mercy of God. Christ makes no distinction between the objects of its working. God included the whole world, and the whole world may benefit upon the same conditions. Let man receive what God gives and the transformation of life from carnal to spiritual occurs by those spiritual processes that no man can explain, but all men may experience.

Will men give heed to this message of the Master? The answer is one of heartbreaking disappointment. They did not in Nicodemus' day. They do not in our day. They have not in any of the days intervening. A search after the ex-

planations of grace often defeats its operations.

Let me suppose for you a supposement thus:

"I have imagined that a man named Smith residing in New York laid claim to a small piece of downtown property. He was advised by the courts that he must prove title. Just at that time there appeared in New York a great lawyer of international reputation, of great ability, and well instructed in the law. So Mr. Smith turned over the case of proving his title to him. Sometime later the lawyer sent for his client and said: "I have proved your title to the property you claim, but in doing so I have also uncovered the fact that you are heir not to the twenty-five or thirty thousand dollars worth of property you claim but to six billion dollars worth of property in the heart of Manhattan. However, this is not your exclusive heritage for every one of the six hundred thousand Smiths in America is with you an equal and joint heir. In the title which I have proven, every Smith in America is entitled to ten thousand dollars upon the simple presentation of proof that he is a Smith."

You can imagine the sensation this declaration made when announcement was sent forth in the public press and all the Smiths were invited to come in and claim theirs. Everybody thought that every Smith in America would trek to New York and stay until his inheritance was received. Not so. Relatively a very small number laid claim. In each case, however, the Smiths received their ten thousand dollars. Some who had long

desired a country home left the city and settled on their chosen farm. Some wearied to death of the loneliness of the country fulfilled a long desired ambition and found residence in the city. A few poor ones were enabled to be married. Some youths fulfilled their desires for a college education. Some simply salted down their inheritance in bonds and began to live on the income. Every Smith who received his portion was enthusiastically and ardently a lover of the Smith who discovered the title and declared his praises far and wide.

But strange to relate there were multipled thousands of Smiths who ridiculed the whole proposition. They declared it to be a hoax. They went everywhere saying doubtless some strange things had happened, but it was not reasonable to expect them to lay claim to a fortune on such evidence, and moreover they were not fools enough to try. A few Smiths were moved to madness. They somehow conceived that the whole story was derogatory to the Smith population and they at once began to propagate a denial of the story. They organized groups to send out speakers, and flooded the country with pamphlets in open denial of the whole story. In the meantime the Smiths who laid claim were still receiving their own. Not a Smith was denied. After a time the Smiths who had received their heritage began to get together in groups. Compassion was expressed for the Smiths who were being deceived, even for those who were hostile. Smith

societies were formed; voluntary contributions were made by its members, and Smiths were employed or supported by the general groups to go everywhere telling the story and persuading Smiths to come in and claim their inheritance. For a little while great enthusiasm prevailed. Smith proponents penetrated every city, town and hamlet in the nation. They even went into the country telling every discovered Smith the story of his heritage. A good many recruits to the Smith groups were made thereby until at last it became common to have groups of Smiths who had received their inheritance in every city and town. Club buildings for them were erected. Certain ethical ideas were embodied in statements of social, economic and political principles. They began to feel they had organized but for social betterment, for the correction of political evils, for the establishment of schools and colleges to train Smith descendants and to build and maintain hospitals for the care of Smith invalids. For a time these new enterprises created a new enthusiasm. But gradually it became apparent that the original main business of the Smith agents began to be submerged in the management of Smith societies and the enterprises connected therewith. Gradually the whole interest and enthusiasm, and effort, and energies of those appointed to bring Smiths into possession of their fortune centered around the management of Smith schools and colleges and hospitals, and Smith ethics and social ideals. Most of the six

billion dollars remained unclaimed in New York. Most of the Smiths of the world still live in relative poverty under the stress and strain and struggle of life that might be made easy. Most of them fell victims to the temptations that arise out of ignorance and poverty and bad social conditions.

Gradually under the new régime enthusiasm waned, contributions fell off, the work languished and the whole Smith proposition began to fall into disrepute.

I can imagine the first Smith who had uncovered the inheritance for all Smiths living through all this, but living through it with a breaking heart. He had done his best. He had found the wealth. He caused the proclamation to be made. He had sent forth his first heralds. He had supposed that all that would be necessary was that the Smiths should be told. But even his name was vilified, his purpose misinterpreted, his desire unfulfilled, and everywhere there was a strange indifference to himself.

I think I hardly need to apply my parable. A few Jews laid claim to the heritage of God. Jesus established title for them, but in establishing title for Jewish sinners he established also title for all the sinners of the world and sent forth his disciples to tell the story. For the most part we have paralleled the folly of the Smith family. For the most part the riches of his grace remain unclaimed. For the most part the saved members of the sinner family have lost enthu-

siasm for their Saviour and have diverted their energies, agencies and activities to the promotion of cultural societies, the maintenance of hospitals and schools and the promotion of a certain social ethic which they stamp with his name.

So also the first love passion wanes, contributions fall and the churches languish.

Ah! How the heart of Christ must ache. Wounded in the house of his friends, how the Master must yearn for a revival of that first love that would sweep through the world in a flaming fire of devotion to "Telling the Story."

III

LOVE'S CONSTRAINTS ARE IMPERATIVE

> For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
>
> —*John 3: 16.*

THIS is the most famous text in the Bible, and the most familiar quotation. Upon this statement of fact millions hang their hope of eternal life. In it they find the experience of peace with God here and now. From it they draw the hope and expectation of eternal bliss in the world to come. Because they believe this statement of fact and personally appropriate its "whosoever" they are enabled to rest in an assurance of divine compassion and to rejoice in the fatherly care of the holy and almighty God. When they have read its "whosoever" they have understood that to mean: "You, me, or anybody else", and have appropriated the "me" part with a blessed and joyous sense of ownership in a divine inheritance and a realization that that inheritance comes through God and cannot be hindered nor diverted by any outward circumstance or any opposition of evil personalities or powers. Before it doubt disappears, despair gives place to hope, sin is put away for holiness, assurance rises in the place of fear and the daughters of music in the soul become vocal with praise.

It is said that an old sailor found entrance into

the Old Sailors' Home at Erie, Pa. He had led a wicked life. Wilfully and deliberately he had rejected all belief in Christ and all demands for repentance toward God. When he entered the home he entered as an avowed, confirmed, incurable skeptic. The chaplain of the Home came in to see him and undertook to talk to him about his soul, but met with little response. The chaplain was gruffly told that the sailor did not believe and did not wish to be troubled by the parson any more. The wise chaplain suggested to him that since his unbelief was confirmed he need not be distressed at rereading a part of the scriptures. He finally obtained from him the promise that he would read the Gospel of John and mark in red every verse he could believe. A week later he came again. In the meantime the old tar had read through the first and second chapters and the first fifteen verses of the third, but had marked no verse. Then he came to John 3:16. He read it, and said within himself: "If I could believe anything, that is what I would want to believe." Again he read it and said: "I can believe that." The third time he read it he said: "I do believe it." So when the chaplain came again he found a large pasteboard anchor cut out and hung upon the wall above the fireplace facing the door, and on it written in red: "I have cast my anchor in a safe harbor, John 3:16."

Like all familiar faces of famous facts, the more closely observed the better is this text loved.

Or, to change the figure, every new inspection of the foundation upon which the house of our hopes is built increases our sense of present and eternal security. Every new meditation upon the wondrous revelation of this word brings new joy. It is easy to realize that the meaning and value of the text are fully exposed in the persons involved in it, and their mutual relations. We have but to state who they are—God, the world, his Son—to see the measureless urge of interest, the divine means of mediation, the intimacies of personal communion and the guaranties of eternal and indissoluble fellowship born out of their mutual relationship. Nowhere else does it appear so certain that God's gifts are without repentance, or that his love is such as on the one hand will not let us go, and on the other must inevitably create within us a love responding in kind and degree to his unspeakable love as revealed in, and made available through his Son.

GOD SO LOVED THE WORLD

Consider him of whom this statement is made. *God* loved! Men think very vaguely and sentimentally of God. We need much more deliberate meditation, accurate thinking, concerning him. Nowhere else does our Christian speech need to be more seasoned with the salt of scripture than that concerning the person, the revelation, the self-expression of God and of his relation to the world.

AS TO HIS BEING

He is the original noncreated, self-existent, eternal personality: eternal and self-existent, self-expressive and self-determining, everywhere and always present. His glory is written large in nature. "The heavens declare the glory of God; the firmament showeth his handiwork." So the gospel proclaims his grace. The whole Bible reveals his personality and the fact that his person is the moral constitution of the universe. From him truth proceeds and love and life and light. He alone is immortal, unchangeable in majesty and in might. He is revealed in the Bible and proclaimed in the gospel as the God and Father of our Lord Jesus Christ; as the Creator and Governor of the universe and of humanity.

IN HIS RELATION TO THE WORLD GOD IS REVEALED

As Creator, source of the universe.

As Governor, source of all law and order.

As Father, source of life and its sustenance.

On Mars Hill in Athens Paul, presenting the gospel of the Son of God, declared concerning God the Father that he is "the God that made the world and all things therein, he, being Lord of heaven and earth . . . he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that

they should seek after God if haply they might feel after him and find him, though he is not far from each one of us; for in him we live, and move, and have our being; as certain even of your own poets have said. For we are also his offspring."

Now the gospel reveals God in relation to the world as expressing himself in love. Here is his supreme self-expression toward the world. God is love, and the highest, holiest, most compelling principle of his self-expression is his self-love. That is to say, the governing principle of God's self-expression is his love for himself. Therefore, the measure of God's love for the world is his love for himself and the love of God toward the world proceeds not from any merit in the world, or any advantage to accrue from the world to God but from within himself. It is God's nature to love. Therefore, his holy outgoings toward the world are essentially, inalienably, the outgoings of love.

THE WORLD IS HIS WORLD

The world is his world. By him it was created. Under the broodings of his spirit (Gen. 1:12), it was changed from chaos to cosmos. From being void it was reëstablished and dominated by the race of men whom in Adam he created in his own likeness and whom in Christ he will recreate and bring to the perfection of his sons and daughters under a restored and unbroken fellowship with himself. The world is God's world, and his

love for the world is a possessive self-expressive love. Think what it means to one of us to say concerning anything, of anyone: "This is mine." Possession quickens interest, creates affection, determines relation. How infinitely much more then it meant to God to say of the world, of the race of men: "This is mine." As Creator the world is his creation: as governor, it is his kingdom: the theater and stage of his action in self-expression in glory and power and truth. This self-expressive love of God finds its climax in his declared purpose and desire to communicate to the world eternal life. That is, there is an urge in the heart of God to communicate his nature, his quality of being, to the men who constitute his creation, who may become citizens of his kingdom, and the children of his love. In keeping with this Peter boldly declares that we are "made partakers of the divine nature through the exceeding precious promises of God." And our text brings us sharply up against the fact that the purpose of God's love for the world was that they might have eternal life. They know that his love, though self-expressive, was not fatalistic; that it was not given without due consideration of its means of communication and of its sacrificial pangs and pains. Think not that he did not realize in the fullness of his self-revealing knowledge that in order to communicate to his world the new nature which would bring it into an essential and eternal relation to himself, as Creator, he must make a new

creation; as Governor he must find a new operation of law, or the operation of a new law; and as Father he must establish a new relation toward this world, or of his world toward himself.

God's only self-expression toward the world is love. *God is love.* His relation to the world never varies, for in him is no variableness, neither shadow that is cast by turning. I say this in face of the fact that multitudes of men never sense his love nor believe in it. They think of him in terms of justice and judgment, of wrath and power. Many clothe him with the grim garments of fatalistic impersonality and unconcern. Not so!

The sun's attitude toward the earth is always light and warmth. The sun's one expression is light with warmth, and that self-expression of the sun is varied only by the earth's direction and distance. A steady light shines white through clear glass but in other colors through the stained glass that men build for their eyes. The variation is not in the light of the sun but in the light of the lens through which men view the sun.

So God is unvarying, unvariable love. But he appears to men in terms of judgment, of wrath, of discipline, of hardness. Oh, that men could see that if they view God always through the lens of a responsive love his judgments, his deprivations, even his wrath would be reduced to terms of love for they too are the outgoings of his love. Our understanding of that love is dependent upon our attitude and relation to God,

and the quality of its expression is dependent upon our attitude and relation to the thing which God expresses of himself to men in all the varying experiences and relations of life, his love. No other conception could properly interpret Paul's great saying that "All things work together for good to them who love the Lord, who are called according to his purposes." The proper blending of all human experiences and relations to God always reveals the God of love and the love of God. Some such consideration as this must have moved Paul when he cried in an ecstasy of realization: "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

BY METONOMY FOR HUMANITY

"The world" as used in this text is the whole family of men, without distinction of race, religion, or nationality. Without distinction also of moral character or conduct. *God loved the world.*

As to being, the text contemplates the family of men as created personality, responding to God's rule and in fellowship with God's Spirit.

The moral constitution of the "world" lays upon men inescapable obligation for nothing less than perfect harmony with God's will and perfect fellowship with his person.

As to relation to God the world reveals a sad and deplorable condition of discordance. The race of men has marred God's creation. Humanity is like a bruised flower, plucked, discarded, trampled under foot. Its fragrance of truth, its beauty of holiness have largely disappeared. Halt, maimed, blind, marred, sick, it presents a poor spectacle. Its mental attitudes and its moral conditions are even worse than its physical disorders.

As to his government humanity is lawless. *As to his fatherhood* men are estranged from him. As creatures, as subjects, and as children the race of men is deliberately and desperately set against God. They are moral weaklings, only strong to choose and to do wrong. There are many, though well intentioned ones indeed, who are always being defeated by moral lapses. Humanity has come to be the voluntary moral subject of the god of this world, its condition only to be described as lost or perishing. To describe humanity in the terms of its sins is an unspeakable horror, in terms of its attitude is an unspeakable amazement. Either description is to expose humanity at home in cesspools of sin, in dens of desperate and despicable vice, housing itself under conditions of moral baseness and revealing a sensuous licentiousness too horrible for words

on the one hand; or carrying itself with a supercilious arrogance, or stupid pride of self-conceit on the other hand, making the statement of this text a continual wonder, an abiding source of gratitude, to those who have sensed its significance and received its promise. This, then, is the world God loves. *He loves humanity as it is,* but with a transforming love capable of making humanity what he would have it to be.

Well do I remember one terrible night in Ohio, a night I spent with a father seeking for his lost daughter. She had been his darling, his joy, the light and pride and happiness of his home. She had gone out to work. She had gone down into sin. She had abandoned virtue and thrown off the restraints of conventional morality. He did not start in pursuit of the girl with any delusions. He knew in advance the whole sordid, miserable story. Her sin, a sin that had befouled his good name, while it broke his loving heart, was perfectly known. He came to me as his friend and hers with the story, and then with eyes too stricken to weep, and with voice too broken to be tremulous, asked if I would go with him to bring her home again. The memory of that night wherein we followed from city to city the vain and ever illusive trail of her wanderings and dissipations will never be obliterated from my mind. I saw love that night as I had never seen it before. It was the love that would not let go. It was the love that embraced in its own unsounded depths the soiled, stained, sinful life of the beloved and,

bathing that life in its own tears of penitence, clothed it anew in robes of innocence and purity.

So I understand God the Father loves and seeks throughout all the dark night of man's sins and sorrows and separations, the lost ones of that world he so loved that he gave to it his Son that they who believe in him might not perish but have eternal life.

GOD SO LOVED THAT HE GAVE HIS SON

But why go on? No words can describe or define the love of God. Man has no lead to plumb its depth, no rod to survey its boundary, no rule to measure its heights, not even imagination enough to sweep the confines of its eternal dimensions. God himself despaired of language in which to convey that love whose four dimensions, length, height, breadth and depth, beggar description and pass in expression beyond the limits of language. So he only wrote for us: "GOD SO LOVED." *"He so loved the world that he gave his only begotten Son."*

There is an ancient legend of the city of Rome. One day a great chasm opened in the streets of the city. Wider and ever wider its yawning jaws stretched. Losses both threatened and experienced threw the city into a turmoil of panic. Men rushed to the oracles for counsel. They were told: "Cast in your best." They brought their gold and silver, their household furnishings and goods, priceless treasures, sparkling gems

and precious stones. All were cast in. But the ever widening chasm threw its menacing shadow over the city and its terror stricken citizens. Then some one suggested that the best could be nothing less than the sons and daughters of its noble families. When these were brought the chasm closed and the city was saved.

So to close the chasm opened by sin God gave his best. He gave his Son. He saw us plunged in deep distress. He threw himself into the breach. His timeless life bridged the chasm, closed the gap, removed forever the barrier of separation. Ah! In him love divine, all love excelling, exhausted its resources and its power in a self-emptying which takes from the world its disabilities. In him humanity loses its insufficiency and finds his all sufficiency. For all this is accomplished in the Son begotten of God, born of a woman. For he is made unto us wisdom, and righteousness and sanctification and redemption. God was in Christ reconciling the world unto himself. Not charging us with our sins. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him."

There is a legend of a princess who had been changed by enchantment into a loathsome and poisonous serpent. In the days of ancient chivalry a knight sought to release her from the thraldom of that loathsome incarnation. At last he did not withhold himself from the ultimate price of his chivalrous endeavors. Thrice he kissed

the loathsome serpent and thereby released the princess and thus won for himself a bride and love and happiness.

Ah, yes! We were sold into sin; bound in the chains of an evil enchantment; held in bondage to the god of this world. But in Christ, his Son, God laid the thrice repeated kiss of an all-perfect and all-releasing love upon the lips of a lost world, and brought into being a bride for his Son, whose garments of white linen are the righteous acts of the saints thus redeemed. He only can experience that love who receives the Son of God by faith. But in all its purity and power, it is available to and in reach of all those who now with humble penitence and grateful hearts, believing, receive Christ Jesus as Saviour and Lord. His love calls you. What hinders you? Arise! Cast out your guilty fears! The Father's heart, and his heaven await you. Come! Come to him to-day!

IV

LOVE'S SECOND MILE

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

—*Matt. 5: 38-42. Emphasis on Vs. 40.*

THE setting of this text is profoundly appealing. The word is taken from the heart of the Sermon on the Mount. That Sermon is correctly interpreted as being the inaugural address of the King as he takes the reins of the Kingdom of Heaven in the earth. It is a well thought out announcement of principles which in their utterance exposed not only the foundation, but the fabric of that building which while eternal in the heavens is temporarily displayed in the earth. The address itself is well organized with due regard to clarity of thought and of compelling attention in sentiment. It may be properly analyzed into an introductory premise and three subject heads.

a. The introductory premise. Matt. 5:1-20. What is commonly known as The Beatitudes and their immediate context or comment.

b. I. Controversy with tradition. Matt. 5:21-

48. The proclamation of kingly authority, superseding traditional authority.

c. II. Conduct in consonance with citizenship. Chapter 6.

d. III. Character determining direction and destiny. Chapter 7.

Now, this saying of the Lord is a part of the controversy with tradition. It can only be understood by remembering that Jesus speaks for the purpose of instructing the citizens of his kingdom in its governing principles and in creating propaganda for his kingdom; since the citizens of his kingdom are to be won from among the subjects of another kingdom. Even thus are "the kingdoms of this world to become the kingdom of our God and of his Christ."

The Sermon on the Mount begins, therefore, with presenting certain principles before discussing conduct and government. Even thus did the founders of this Republic in declaring the establishment of a new government set forth their Bill of Rights in a declaration of principles as a reason for commanding the respect, recognition and support of the other governments of the world.

JESUS IS HIMSELF THE EMBODIMENT OF THE KINGDOM

Jesus is not here presenting rules to govern conduct, but rather principles from which conduct springs, for conduct is always the result of character, action the effect of motive. There are moral and spiritual principles from which speech

and action always proceed and these are always in keeping with the governing principles underlying them; even as the fruit on the trees is determined by the sap therein and the color of flowers by the seed from which they grow.

But it must be borne in mind that the governing principles controlling the life of the citizen are none the less the governing principles controlling the life of the king. Preëminently is this so in the kingdom of Heaven, for Jesus embodies in himself all that the kingdom is. It is easy to note the absoluteness of his: "I say unto you" as offsetting all the mandates and authorities of tradition. How confidently he puts in contrast: "Ye have heard it said of them of old time, but I say unto you." Here is no quoting of authorities, no bolstering up of his case by the appeal to the traditions of the past, of the wisdom of its great ones, but the immediate thrusting of himself forward as the sum total of authority, whose word is the final law. Nothing can be more absolute, arbitrary and final than his: "I say unto you." Here the King is the kingdom.

So to understand the Sermon on the Mount and the duties and principles of the citizens of the kingdom of Heaven, we must find the governing principles of Jesus its King. When we understand the hidden motive, the secret spring, the underlying principle from which his conduct flows we shall know that which must inevitably become the governing principle in the lives of his citizens.

When we fully apprehend the relationship

which interprets his conduct we will have discovered that relationship without which human conduct cannot be interpreted in righteousness for as the King is so are his subjects.

THE GOVERNING PRINCIPLE OF THE LIFE OF JESUS IS SELF-EMPTYING

This is illustrated at his climax of experience in Gethsemane. Called upon to embrace the will of God at the cost of his own supreme self-renunciation, he did at first hesitate, but prayed through his bloody sweat, "nevertheless, not my will, but thine be done." None can ever know the depth to which he descended in finding the ability to pray that prayer. The Father was demanding of him, in accordance with his pre-incarnation covenant, that he should lay aside the garment of his holiness and become sin on behalf of men. He was being required to drink the cup of man's sin, his spiritual poison, to its foul dregs. Being what he was, he could not refuse. He must empty himself of what he was and become what they were in order to be able to fulfill this mandate of divine wisdom and love.

This is the interpretation of Phil. 2:1-9 where it is written: "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be held as a prize, but emptied himself, and took upon himself the form of a man, and being found in fashion as a man, he became obedient unto death, even the death of the cross."

That was the King's law of life. It was the self-renunciation in his own life which he propounded as the law to the citizens of the kingdom: "He that loses his life shall find it." And again: "Except a grain of wheat fall into the earth and die, it abideth alone but if it die it beareth much fruit."

Since it was the King's law of life it must become the citizen's law of life. Let no man take it lightly. Let no one pass it up quickly. Here we are at the very heart of the self-revelation of the Son of God. Here is no catch-penny phrase of spiritual expediency. Here is a fundamental law of necessity, the essential governing life principle of the kingdom of Heaven both for its King and its citizens. Here is a voluntary principle for more than the pacifist's theory of *non-resistance.* Here is the continuous practice of voluntary *non-existence* in one realm for the sake of living in another. For one must die unto himself in order to live unto God. He must die unto sin once for all that he may live in holiness and in the power of an endless life.

THE NEGATIVE VS. THE POSITIVE

It has been said that this Sermon on the Mount has for its immediate effect, perhaps for its immediate purpose, the lifting of man out of the realm of the negative into the realm of the positive. And the making of that statement is usually accompanied by a certain spiritual complacency, as if that were the sum total and es-

sence of all heavenly wisdom. Modern psychology appears nowhere so profoundly wise as in its dictum requiring the use of the positive rather than negative terms of thought and speech. I grant there is some virtue in the psychology of this practice, but let it never be forgotten, rather let it ever be remembered that the positive is just as bad as the negative if it be a legislative effort to regulate life. "Do" is just as bad as "don't" to the rebel. Each is an effort to coerce an unwilling subject. If you would understand the Sermon on the Mount, you must get deeper than that. *No law is needed for the man whose will is fully in harmony with the law's intent.* When he wills to do the will of the law, the law ceases to have a will to impose upon his will. He becomes a law unto himself. There are infinite distances between the law written on tables of stone and the law written on the fleshly tables of the heart. The highest promise of prophetic utterance was of a day in which God would pour out his Spirit upon his servants and his handmaids and write his law on their minds.

WHEN ONE HAS EMPTIED HIMSELF AS REGARDS LAW HE HAS FOREVER PUT HIMSELF BEYOND THE POWER OF BEING FORCED

In other words, when he has consented within himself that there is no requirement of law to which he will not gladly assent he has delivered the law permanently from any necessity of mak-

ing demands upon him. The psychology of the kingdom is not that it lifts us out of the realm of the negative to the realm of the positive in conduct so much as it lifts us out of the realm of the natural into the realm of the permanently spiritual principle, the supreme self-denial.

THE NATURAL VS. THE SPIRITUAL

All men live under one of two laws: the law of the natural, or the law of the spiritual. Tradition flourishes in the realm of the natural. It is in the realm of the spiritual that the Master speaks his imperative: "I say unto you." The highest law of the natural man is self-assertion. For him in the realm of morals, duty is compulsion. The highest law of the spiritual man is self-emptying. In his realm of morals, duty is privilege.

The law of the natural life is limitation. To it properly belongs locks and bolts, fences and prohibitions. Its path is filled with the "thou shalt nots" of sin. Herein mountains are fenced off lest men break through and die by self-indulgence. Herein always restraint must be put upon nature and the death penalty of violated law hangs as some sword of Damocles over the heads of those who live for self.

The law of the spiritual life is liberty, but the liberty lies within the realm of one's own choice. "For freedom were ye called but use not your freedom for license." Liberty never belongs to the Christian for purpose of violating law or re-

belling against law. It has only the high privilege of embracing, interpreting, and so far obeying law as to disarm it in relation to one's self and his actions.

For instance I knew a young lad who was for a long time very seriously in love with a girl. Half jokingly one day I asked him if he had ever kissed the girl. With more or less indignation he said: "No, I have never even asked her to kiss me." Then after a moment's hesitation he said: "I think she would for I think she is as much in love with me as I am with her." He continued: "I began by denying myself the right to ask her to kiss me, or to grant me any other liberty, because I wanted to protect her from herself as well as from myself." Splendid! The very essence of Christ.

I think the very principle of Christian liberty is embodied in that statement and if the ideal of life expressed in conduct there should everywhere prevail in the mutual relationships between Christians, the Millennium would not be far to seek.

But that statement must not be taken with a shrug of the shoulders nor passed up as a bit of spiritual cynicism. It is the very ideal which the Master meant to embody in the life conduct of his disciples. It is the essence of that liberty which is found where the spirit of the Lord is.

The law of the Old Testament was restraint. It was forever setting bounds and making confines, and fixing limitations. It never seemed to

trust nor be able to trust the inner emotions of men. It was always afraid of the promptings and impulses arising from within. That was perhaps natural since it was written upon the tables of stone and graven upon parchments, but had yet no finger lifted to write its mandates upon the fleshly tablets of the heart. A perfect illustration, of course, of this is found in the rope stretched around the base of Sinai and the prohibition to approach that awful presence and its threatened penalty: "Lest ye die!"

In striking contrast to all this is the law of the New Testament, for its law is constraint. "The love of Christ constraineth us." The Master's mandates are not: "Hitherto shalt thou go and here shalt thou be stayed" but rather, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "In me ye shall find the liberty of the sons of God." Or to change the figure, "As the sheep of my fold ye shall go in and out and find pasture for your souls."

It is easily seen from all this that the natural and the spiritual are mutually destructive of each other, for while self-preservation is the first law of nature, self-denial is the first law of grace. Spare thyself, preserve thyself, take account of thy dignity, thy rights, thy privileges, thy prerogatives, is the insistent cry of the old nature. Empty thyself, count not thy life dear unto thyself, is the imperative voice of the new man in Christ. In the text and its context Jesus illustrates this principle.

LOVE'S SECOND MILE

Matt. 5:27, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out."

The best the law of the natural man could do here is to avoid the evil act. That is the first mile. But the second mile avoids the evil desire. If necessary in order to avoid that desire, once for all, settle for yourself a permanent negation of such privileges. Avoid all contacts, all relations, all thoughts, all imaginings, certainly all plans that involve the possible indulgence of forbidden desire, or of desire under forbidden circumstances or conditions.

Matt. 5:31, "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you, that everyone that putteth away his wife, saving for the cause of fornication, maketh her an adultress: and whosoever shall marry her when she is put away committeth adultery."

The first mile: protect the divorced party's rights. The second mile: abolish divorce from the vocabulary of possibilities. Let it be remembered that Moses in giving the law requiring a bill of divorcement from the divorcing husband to the divorced woman was not enacting an approving legislation, but a restraining one. Men

were not to be permitted flippantly and lightly, without due regard to the rights of the helpless wife, to put her away and so leave her the victim of a deplorable condition to face the social ostracism accorded by the cruel customs of oriental society. In order to put her away he must give sufficient consideration to warrant the deliberate preparation of divorce proceedings and divorce papers. This certainly would require him to justify his action before the bar of public opinion and to treat the divorced wife with a consideration of which even the lowest and most sinful are worthy.

But the Lord Jesus falls back upon the constitutional monogamy of the marriage relation, and taking the position that that relation is both inviolate and inviolable requires that men shall find a way by love's patience to avoid the irreparable wrong done to the individuals involved and to the society in the midst of which they live as well. The first mile requires that there be no divorce without writing. The second mile that there be no writing of divorce.

Mat. 5:33, "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by the heaven for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make

one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one."

If we may think here in terms of modern language, the first mile requires: avoid oaths; the second mile: avoid profane slang. For if we avoid swearing by heaven and earth, by Jerusalem and by our own heads, or giving any additional emphasis to our simple statements beyond "yes," or "no," then indeed will the picturesque language, so greatly enriched or impoverished by modern slang need to take heed for its place in our lives. Think for a moment of the frequency of such expressions as "gosh" (God's sake), "I swear," "I swan," "I will be d—n if," "not on your life," 'by heaven," etc., etc. The Master seems to indicate that the Christian's language should indeed be an expression of the Christian's inner life so transparent as to embody that strength of truth which needs no bolstering and which only makes itself unsightly in the needless effort of a useless propping.

Matt. 5:38-39, "Ye have heard that it was said, An eye for an eye and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also."

Here is the law of restraint in utter contrast to the law of constraint.

An aged friend familiar in my youth, once said to me: "God made 'right'; the devil added 's' and made 'rights.' Whenever, therefore, a child

of God begins to stand upon his rights he begins to stand with the devil." I am inclined to agree, for the highest law of restraint simply seeks to hold the spirit of self-justification and revenge within bounds. For instance, the law of Moses permitting an eye for an eye and a tooth for a tooth sought only to keep the injured party from gouging out more than one eye in recompense for the loss of an eye, or knocking out more than one tooth in retaliation for the loss of one tooth. It was hardly designed to instigate the injured party to seek retaliation and yet it has been so interpreted from the beginning. He who had suffered the loss of an eye must inflict the loss of an eye. He who has been deprived of a tooth must not stop till he has extracted a tooth from his enemy. Alas!

The law of constraining love in Christ gives a different counsel. What wrong can be righted by another wrong? What possible compensation can be found for the injured in inflicting injury upon another? How does the loss of two eyes compensate for the loss of one. Far better to embrace the weakness, the sin of the injuring brother, and to bear in patience the wrong he has done, and return good for evil and so save him from the wrath that endures, from the sin that destroys.

Matt. 5:41, "And whosoever shall compel thee to go one mile, go with him two."

Truly this embraces all possible effort at coercion.

"If any man would go to law with thee and take away thy coat, let him have thy cloak also . . . Give to him that asketh of thee, and from him that would borrow from thee, turn thou not away."

I would bear this personal testimony, that though through a ministry of thirty years only once have I had money returned to me whether given, or loaned, in charity, yet, there is a new joy in compensation for every new gift. That does not mean at all, of course, that men must be put in the way of injury by mistaken charity, or allowed to live in self-indulgence, or an unwillingness to work so long as sweet charity may be abused under the plea of misguided sentimentalism. It does mean that love sets its own limits, that love cannot be forced, that force loses the power of force over love in love's consent, for compulsion can only be exercised against one who resists.

It was thus Jesus took the second mile for us. When they spat in his face he turned his cheek for their blows. When they thrust the crown of thorns upon his head, he stretched out his hands to be nailed to the cross. When they thrust the spikes through his feet, he opened his side to the thrust of the spear. When they required his body he gave his blood also. Nay, more. When it became necessary for him to bear our sins in his body on the tree (Luke 24:26) he made his soul an offering for our sin. (Is. 53:10.)

Applying all this to the incomprehensible law

of love in the midst of ourselves, we find a realm of such spiritual magnitude and magnificence open before us as to dazzle the very soul and to fill the horizon of thought with infinite possibilities of love and of service.

It was my privilege a while ago to meet a woman who in her youth had known my mother intimately. My mother was one who very largely embodied this very thought of love in her life. She has been in the glory for many years now, leaving behind her memories as fragrant as the spices of a flower garden. I was not surprised, therefore, when this woman friend told me the following incident. A group of intimates were assembled in my mother's home. They found themselves at last discussing the service this young woman had rendered to a wayward brother. One by one they all rebuked her for having done so much for the boy, that is, all except my mother. When every word of criticism had been spoken, when every other member of the group had expressed her opinion, my mother quietly said: *"My dear, you will never regret doing too much for him; you may regret not doing enough."*

Well, certain it is the Master left himself no possible action for regret, in that he did not do enough. What more could he have done but empty himself?

And so he moves in this high altitude, in this exhilarating atmosphere of heaven to enjoin us "Love your enemies; pray for them that persecute you." Why? That you may be sons of your

Father who is in heaven. That is, that you may share his nature and his attitude toward men. That you may be like him. Only then can the full blessedness of a heavenly relationship be obtained.

Of course, there is another result. There is a practical by-product of the application of this spiritual principle. If you love your enemies you may love them until they cease to be your enemies. Even persecution's cruel habit cannot permanently outlast love's forgiving service. After all, only that one is your enemy whom you count as such. He is not your enemy who counts himself such. You may crowd out hate with love as you may dispel darkness with light, and ignorance by knowledge, and cold by heat. There is a bit of poetic spiritual justice and more than a bit of poetic humor in the application of love to the man who undertakes to apply force to you. That is, if one insists on giving you what he thinks you do not wish, or what he thinks will be injurious to you, let him so far have his way that having his way will become his punishment.

I am not sure that it perfectly illustrates, but there is at least a hint of the cure that I have in mind in the experience of a little lad whom I knew. His father had commanded him not to smoke and had taught him the reason therefor. But he set himself against parental authority and was sneaking out to smoke cigarettes. Upon discovering it his father called him in and invited

him to smoke with him. He made it a matter of such good comradeship, went so much farther than the boy was prepared to go, made him to smoke so many more cigarettes, that for twenty years he never wanted another.

If there is any moral shame in the soul of an enemy nothing would rebuke him so thoroughly, nor cure him so certainly as the granting of full license to do as he wills to do.

BLESSINGS TO FOLLOW

Is this second mile grace too much for us? Not if the self-emptying of Christ has become our self-emptying too, if the healing stream of his life and love flow through our lives. We may have that stream of God flowing into our lives if we will, thus cleansing its Augean stables and finding a new, deeper bed for its onward flow.

I remember well that at the old home there was a mill pond and a gristmill, whose mighty wheel was connected by a sluice and a gate. The water flowed from the pond by way of the sluice to pour on the wheel which it turned. But there was a gate which permitted the waters into the sluice from the pond. And the gate at the wheel had to be lifted by the miller's hand before the power of the pond was available. Many a time have I seen the gristmill standing idle, waiting for the lifting of the gate by the hand of the miller. And while it is true that the mill will never grind by the waters that are past, it is

equally true that the wheels will never be made to go by the waters that never flow.

So, my friends, the River of Life, the River of Living Waters, waits the lifting of the gates of consent to enter into your heart before the flowing blessings of God reach and enrich you. Put the hand of your choice upon the gate to-day and let the living stream flow in.

V

LIFE'S REALITIES DISCOUNT RELIGION'S FORMALITIES

The Son of Man is Lord of the Sabbath.
—*Luke 6: 5.*

THE Ten Commandments are the statutory laws expressive of and dependent upon the moral constitution of the universe.

Laws depend upon three things:

1. The law making power.
2. The law interpreting power.
3. The law executing powers of government.

The law interpreting power of government deals only with the law in relation to the constitution. There is primarily no question whether the law is good or bad, but whether, and only; it is in harmony with the constitution.

Now in the moral universe *God is the moral constitution.* That is, his person is in itself the moral constitution of the universe. All laws, enactments, legislation regulatory of conduct stand or fall by the one test of their constitutionality. That is, there is no righteous law which can by any means be out of harmony with the holy God.

One more thing. A law may be constitutional in spirit and unconstitutional in letter. It may be constitutional in letter and unconstitutional in spirit. Even more. Its acceptance and applica-

tion may be unconstitutional because contrary to a proper interpretation. Now note that Jesus repudiates the interpretation and application of the Sabbath law as made by the Jews in their traditions. That is, Jesus deliberately puts the authority of his interpretation of the Sabbatic law over against and in controversion to the traditional interpretation of the Jewish leaders of his day. *Jesus reinterprets the Sabbath in relation to himself.* The Son of Man is Lord of the Sabbath. He thus identifies himself with God as lawmaker and law interpreter. He identifies himself with the God whose rest from his creative labors and whose delight in his creatures' worship both find expression in the Sabbath day and its proper observance.

This ought to be of great help to those Sabbatarians who are still under the bondage of Seventh Day ritualism. The Church of Christ through her Lord deals with the Sabbath question not on the basis of the original enactment in Eden, or of the later national enactment of Moses for Israel; but on the new basis of his immediate presence in the world, and of his sovereign lordship in the church, over the Sabbath. In relation to the Sabbath day none of the old arguments or reasons hold. The Son of man is Lord of the Sabbath. It is a spiritual shadow. Its demands, its privileges, its observances must be interpreted in relation to the person of Christ, who, as God manifest in the flesh, the fullness of the Godhead bodily manifest, requires the stat-

utory enactment of the Sabbatic law to be in harmony with his person. Since, as he is God, the moral constitution of the universe is bound up in him.

JESUS INTERPRETS THE SABBATH

We need to note that the Sabbath Commandment is totally different from the other nine laws of the Decalogue. The other nine are moral enactments. Attention is called to them only in their violation. For instance, no attention is called among men to the commandment against stealing until some one violates the law and becomes a thief in act. It is the violation of the law that commands attention, brings the violator into a new and changed relation to society, and to God. But the Sabbath is rightly symbolic in its character. *Attention is called to it by its observances.* It is the observance of the Sabbath that sets the Sabbath observer at variance with the customs, practices, and observances of his fellowmen. And this distinction between the Sabbath Commandment and the other nine is fundamental and constitutional. Because ritual and reality have constant conflict, as do symbol and substance. How easy it is for men who are given a religious ritual or symbol to remain without all religious realities, the eternal and essential spiritual verities, to lose sight of those verities in a devotion to the ritual or symbol itself. The *thing* supersedes in the mind of the worshiper the person of God who alone is to be worshiped. The container

becomes more vital than the contents, the ritual more imperative in its demands than the reality.

Take for instance the ordinance of baptism in the Christian church. Originally designed by the Master as a symbolic act through which a testimony to spiritual realities might be borne, it became under the mistaken zeal of its observers the very essence of reality itself. So that baptism which was never designed to be anything more than a symbol became the substance of salvation, and the Christian church preached and taught baptismal regeneration. Indeed, there is a large portion of the Christian church still bound to that idolatry. The testimony which baptism was designed to bear was of death and resurrection; a shadow silhouetting the substance. It bore a threefold symbolism pointing to the death and resurrection of the Lord Jesus Christ as the basis of our faith; to the believer's death to sin and resurrection to a newness of life in Christ as the experience of our faith, and to the bodily death of the believer and his resurrection at the return of the Lord Jesus as the hope of our faith. The ordinance as a symbol carries great weight and has great value. But when baptism is made the means or the medium of regeneration, when the rite becomes reality it loses value and becomes simply a fashion or an idle observance which is in itself essentially sinful.

The same thing is true of the Lord's Supper. It is only for the purpose of testimony that the

disciples of the Lord gather around the table in obedience to the command of their Lord. Eating the bread and drinking the wine they do show forth his death till he shall come again. How stupid to preach in that connection a doctrine of the real presence; to make bread the real body of Christ; and the wine his real blood! But this is the constant tendency in all religion, a tendency from which Christianity has not been and seemingly cannot be, safeguarded. The law of the carnal or the material has ever striven to usurp the place of the spiritual.

Now there are two perpetual temptations in ritual, and these temptations appear in and are perfectly illustrated by the Sabbath Commandment and its observances.

THE TEMPTATION TO HYPOCRISY

There is a constant temptation to be satisfied with the letter of the law and wholly to miss its spirit. There were Pharisees and Scribes who were keen to tithe mint and anise and cummin but who totally missed the weightier matters of the law—justice and mercy and love. With what sternness Jesus denounces those who make broad their phylacteries: those who stand in the market place to pray; who sit in the chief seats of the synagogue but have no real worship of God in their hearts. How sternly he rebukes the exclusiveness of that self-righteousness which goes to church and sings Psalms, and lets that be the end of it. We need anew to interpret to this day and generation the Master's new interpretation

of an ancient revelation as in Matthew 9:13 "But go ye and learn what this meaneth, I desire mercy and not sacrifice: for I came not to call the righteous, but sinners." We need for our soul's sake a frequent reading of Isaiah 1:12-17:

"When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yes, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

A railroad guard being insulted by a passenger flushed into anger, and then suddenly controlled himself. Later he said to one standing by: "I would have knocked him down if I had not been on duty." That was fine self-control! Sunday piety, Monday pretense! Doing right, only when wearing a uniform.

How many of us are given to the same futility of religious ritual. Desperately busy where the crowd can see, very exact about attending church, loud in protestations of loyalty, generous with advice and contributions to controversy, but in

those deep heart-searching demands of the gospel of Christ upon life, or sacrifice in service and giving, reluctant or absent. Ah! the shame, the shallow futility of it all. The very Jews who would not defile themselves by entering Pilate's Judgment Hall in order that they might not miss observing the Sabbath, before that hall clamored for the blood of an innocent man and outside its doors shouted the Son of God to his death. They even went so far as to be willing to take his bloodguiltiness upon their own souls and upon their children. Their piety did not compass their conduct. I am not surprised that the Lord Jesus said: "Except your righteousness exceed that of the Scribes and Pharisees you shall in no wise enter into the kingdom of Heaven."

Let me put that into American language. Except your righteousness exceed your church membership and your church attendance and your adherence to an orthodox creed, you have no part in Christ, no place in his kingdom. The redemptive power of Christ expressing itself in human life will never discredit the ordinances of God but does demand that the spirit shall always support the letter, and declares always that the kingdom of God is within you, not within the ritual of religion, its feast days, holy days or symbolic observances or religious formulas.

THE TEMPTATION TO IDOLATRY

Hypocrisy has a twin sister whose name is idolatry. One is a brunette—dark; one is a

blond—light. But both are born from the same womb of religious insincerity. They are the offspring of life in concubinage with religious ritual. They never proceed from life's union with religious realities. On the one hand ritual is the hypocrite's cloak to cover insincerity. On the other hand it becomes the idolater's substitute for reality. Out of it springs the persecuting zeal of a Saul of Tarsus who truly could think that he did God service in hunting men to their death because they repudiated his ecclesiastical shibboleth. Out of it came the mad fanaticism of the Ephesian mob who thought to put the world right again by shouting for two hours in a maddened frenzy: "Great is Diana of the Ephesians."

Here is an Irish story not only full of humor but of illuminating revelation of humanity's hypocrisies and idolatries. An Irishwoman had been to confession and was on her way home again. A fishwife antagonist of hers came out on the other side of the street to that upon which she walked and immediately started to belabor her with unspeakable language. With the billingsgate of her section and of her heart she called the woman fresh from confession every conceivable name and poured out upon her head the vitriol of an exceedingly evil temper, without provoking a single word of reply while she walked the entire length of a block. Then the worshiper stopped and with arms akimbo said: "Yez know full well that I am in grace the day, and I can-

not answer yez. If it weren't so yez would not dare to say what yez are saying. But yez will remember there will come a day when I will not be in grace and then yez will hear from me."

Here the Pharisee stood and prayed within himself: "I am in grace. I fast twice a week. I give a tithe of all I possess. I thank God I am not as other men, nor even as this Publican." But there would come a day when he was not in grace, in which though filled with inordinate pride of self he would be made to fall under the terrific castigation of the Master's whip of words: "You hypocrite! How shall you escape the damnation of hell! Praying within yourself, worshiping yourself, or at best worshiping your prayer!" He was failing entirely to reach God or to render to God the things that belong to him of worship and work.

THE SABBATH A SYMBOL

The only way to keep the Sabbath ritual is to keep it as a symbol—that is, to get through the shadow to the substance. We need to remember that while God hallowed the day it was because of the rest. The seventh day is statutory. The rest of the seventh day is constitutional. "And on the seventh day God finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; *because that in it he rested from all his work which God had created and made.*"

Regarding the Sabbath day the ritualists will spend their time in senseless theological debates, as, for instance, whether an egg laid on the Sabbath can be eaten without violating the Sabbath law; or in religious legislation as for instance, the prohibition of the ruler of the synagogue against healing on the Sabbath day. This will provide ample occasion and interest for the hypocrite in his endeavors to evade the Sabbath law. He may strictly observe the letter of the law that forbids the carrying of a burden more than the proverbial Sabbath day's journey. But he will find no protest of conscience against carrying his burden out a Sabbath day's journey on the day before that he may with his usual casuistry be under necessity to bring it back upon the Sabbath day. These self-same pharisaical observers of the Sabbath—straining at a gnat and swallowing a camel—will not put blood money into the treasury because it is not lawful according to their traditions so to do, but they will not hesitate to take out of that same treasury blood money for the purchase of the life of the innocent. They will not enter the prætorium lest they be defiled for the Sabbath, but they will stand outside shouting the Son of God to his death. There are many successors to these pretenders after piety. Their children are a great family to-day.

But Jesus sweeps aside the false worship, the ritual and brings it back to its constitutional interpretation. He delivers the soul from the slavery of ritual. He declared himself Lord of

the Sabbath day and in his presence and life in the earth he makes legitimate upon the Sabbath day works of necessity, of mercy and of worship. He interprets religion in terms of fellowship with God and leaves the soul with no higher law than this: "Whatsoever you do whether in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." We need to "take heed lest there shall be anyone that maketh spoil of us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."

"Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's. Let no man rob you of your prize by a voluntary humility and worshiping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God. If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, (such as) Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will—worship and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

No more subtle and pernicious evil afflicts the Christian church to-day than the results of the institutionalizing of Christianity. The name has largely lost its substance and has become a disappointed shadow. Anything is now considered Christian that conforms to the outward formalities and conventional rituals of Christian tradition. When Christianity became a religion it began to decline. Christ is Christianity and Christ is life. There is no magic in the Christian name. There is no spiritual power in the Christian ritual, except in so far as the vital thing underlying the ritual is discerned and appropriated.

Formalism is the death of reality. Christ calls men into living union with God. His atoning death, and life giving Spirit make that living union possible. Whatever hinders or falls short of that union is hostile to God and man alike. Here unremitting vigilance is the price of life and liberty in the Spirit. The dangers attendant upon ritualism threaten both the Christian individual and the Christian church. Faith fails when feeding only upon the empty husks of outward forms. Inspiration ceases, duty defaults, and passion pales when there is no higher motive than conformity to some age-honored tradition or ritual. The Christian and his church would have a far more vital experience were his Lord's Day rescued from the doubtful protection of the civil government. It would mean something to him were he required to observe it at a

cost of social ostracism and commercial loss.

The kingdom of Heaven is righteousness and peace and joy. The kingdom of Heaven is within men. The vital statistics of the kingdom of Heaven have to do with the new birth, the newness of life, and the vital spiritual vision and passion. The fruit of the Spirit is love, joy, peace, etc. There is constant danger that feast days and sabbath days may enslave, or despoil, the Christian.

"What does the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God."

Remember, and forget not, that not in Gerizim nor yet in Jerusalem, does God confine himself. But seeks everywhere those to worship him who worship him in spirit and truth.

Not upon one day in the week only, but for every day and hour he offers you fellowship with himself. He has returned to walk in the garden of life with you, and to hold converse with you there. In his presence and under his tutelage, you will learn the real value, and the real use of holy days, Sabbath days.

But miss him not! Fail not to find him! Give heed to his voice. Require of thy soul that it rest in the Lord. So shall the Lord of the Sabbath give thee rest and peace.

VI

FAITH DIVORCES LIFE FROM ITS WORRIES

> Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.
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> —*Matt. 6: 34.*

THE supreme law of the kingdom of God is the law of harmony. It is his purpose that all things should work together in accord with his will, in harmony with his holy person.

This was true at creation's dawn when the morning stars sang together and when the sons of God shouted for joy. It was true with the first pair of human beings, created in his image, with whom he held communion when in the cool of the day he walked in the Garden in which he had established them, and held converse with them there. It was equally true of that heroic figure who first midst all the stress and struggles of earthly temptation maintained the integrity of his life in unbroken fellowship with God, so that it could be written of him in truth: "He walked with God." Enoch was ever going in God's direction, keeping step with him, neither outrunning him nor lagging behind, holding converse with him till that day in which he was translated so that he should not see death; be-

coming thus a type of that greater throng who at the coming again of the Lord will be translated and given abiding and unbroken fellowship with him in heaven.

This law of harmony prevailed preëminently in the life of the Lord Jesus, who in his earthly career maintained ever an unbroken fellowship with the Father, delighting to do his will and to do it always.

There is an eternal, essential and unvarying consonance between character and conduct in the kingdom of Heaven. That is to say, what we do must ever be in harmony with what we are. "Out of the heart proceed the issues of life." "As a man thinketh in his heart, so is he." The same fountain does not send forth sweet water and bitter. There is a very vital sense in which the citizen of the kingdom of Heaven is a channel between the King and the world. In other words, it is the design of God that the Christian man should be a medium through whom his righteousness, his love, his life should flow in exemplification of the gospel message to the world.

Now there is no surer, no safer test of conduct than attitude. Holiness is a matter of relation. It is an attitude of harmony with God, of oneness with his nature, with his life. That is seemingly what the Master meant when he said here: "The eye is the lamp of the body. If the eye be single, the whole body is full of light." If there be a simple and direct connection between the soul and God; if character be estab-

lished on the basis of fellowship, if the man be at one with his Lord, that fact will inevitably color all the thoughts, speech, and deeds of life in relation to all with whom he comes in contact.

But if, on the other hand, the eye be evil; that is, if there be a wrong relation, if the spirit of disharmony between the soul of man and the Spirit of God has entered, if there be a perversion of thought, a diversion of interest, or a digression of affection, then indeed will the whole body be full of darkness. To make application of this principle to the present lesson, one has but to say that if the attitude of the life toward God is faith then the expression of that faith in the life will be trust. *Worry, fear, anxiety, are utterly inconsistent with citizenship in the kingdom of Heaven because they are out of consonance with the character in fellowship with God.*

A SPIRITUAL AXIOM

There is in the realm of mathematics an axiom —the whole is equal to the sum of all its parts. That axiom is none the less true and holds none the less certainly in the realm of the spiritual than in the realm of mathematics. Let me illustrate.

As a citizen of the world I desire the privileges and the freedom of conscience, the right to worship God according to the dictates of my own conscience, a free church, a free school, a free press, and free speech in a free state. These things are fundamental and essential to my right

to life, liberty and the pursuit of happiness. If I set myself unaided to secure these things I am immediately faced with the despairing sense of the impossible and of failure for I am but pitting my little strength and my puny forces against an entire world. But there is a way by which all these things may be had without struggle or conflict for me. I have but to become a citizen of the United States, for here is a government established on the principle of the inalienable right of man to life, liberty and the pursuit of happiness; a government in which a free church, a free state, and the freedom of conscience are guaranteed by the government to every citizen so that these essential rights are mine by simple virtue of my citizenship. The government holds all these things in itself and is to me the sum of all my desire. Of course, there are other privileges under the government for which I must pay the price. If I wish to vote, to hold property, to conduct a business, I must pay a tax in support of the government which provides for me security and gives to me privilege to have the essential necessities of citizenship. The government provides for me without price all the sum of my desire upon the simple condition that I live in harmony with the government, uphold the constitution and embody in my conduct those things which are in accord with the law of the constitution.

Now in the moral world, in the kingdom of Heaven, God is the sum of all things. Therefore,

seeking first his kingdom and his righteousness all needed things are inevitably added to us. They are not to be acquired, nor obtained. They are mine by virtue of my citizenship in the kingdom of Heaven. God, filling immensity of time and immensity of space, being in his own proper person the moral constitution of the universe as well as Source and Author of life, he is to every citizen of the kingdom moral guarantee of the supply of all his need. It is easily seen, therefore, that any element of over anxiety, of fear, or distrust, is out of character with citizenship in the kingdom of Heaven.

In God of every good possessed,
I rest my soul on love:
I am by fear no longer pressed
I have my treasure trove.

All parts are in the whole supplied,
All things within His Person hold;
His hand doth all my goods provide,
His providence my needs enfold.

Upon me His all-seeing eye,
About me His encircling arms;
His own, I, fear and want defy,
And lose the sting of doubt's alarms.

From all the rage of evil chance,
From every fateful thing and place;
From every hostile circumstance,
Love enfolds me with His grace.

My Father knows all my need,
And will my wants supply;
His care is my daily meed,
I now upon His word rely.

REASONS FOR TRUST

God has provided us with reasons for, and inducements to, an unfailing and unfaltering

trust in his providence. We are constantly confronted with the evidences though we behold them with uneasy eye. No man needs to pass beyond the borders of his own door to discover abundant reason for an all abiding peace in the consciousness of divine provision for all his essential needs.

The essential necessities provide the essential anxieties of life. That is, anxiety concerning essential things is the great worry. We do not worry permanently about the nonessentials. But the real anxiety about which the Master warns his disciples is the anxiety about the essentials of life.

Of course we all remember the woman who, being asked by a friend how she felt replied: "I feel fine, but I always feel the worst when I feel the best because I know how bad I will feel when I feel bad again." Of course there is no cure for that kind of pessimism, for that sort of self-centered distrust of the eternal Father.

Now what are the essential necessities out of which our essential anxieties grow? They are very simple. The Master points them out. "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them." "Consider the lilies of the field . . . they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Here, then, are

the essential necessities—food, clothing, shelter.

Are we anxious about food? That is, for more than bread enough to eat to-day? A proper translation of the Lord's Prayer will bring some enlightenment: "Give us this day our bread for to-morrow," rather than the familiar "Give us our daily bread." The anxieties about bread come from an uneasy sense of uncertainty as to the means for its provision. Of course involved in this is a question of health, and strength, and employment and wages, and all the essential sustenances of life.

Clothing is not simply the need for enough to clothe, to cover the body. It involves far more than that in the ability to make cloth into a proper garment. Any man can find enough cloth in the remnant of a gunnysack to cover his nakedness. But man lives in the midst of human society, and his clothing includes being decently garmented to meet the requirements of the society in which he lives. For many a girl it is how to get the dress made when the cloth is at hand. How to clothe herself with decent regard to the social proprieties so that she may have some standing, some regard from the social group with which her life is intimately woven. Being clothed properly is, for many a girl who has had no training, and has no time, the question of knowing how to make a dress, or to get it made, out of the scant wages received from the daily toil. Here, again, is the question of wage, of ability to earn, of capacity for economy, of friendship

and all that it leads to in the realm of human society.

It is easy enough to fall into anxiety about shelter. Now in the world of civilized men shelter is not a matter of a lodge in the wilderness, or a place in a cave in which one is protected from the elements. But shelter includes house, and rent, and mortgage, and possible eviction from the premises. And again the question involves money and labor, and economy, and family and position in society. These questions involve not only shall I live, but where shall I live, and how, with due regard to my fellowmen?

There is a fourth essential question out of which many anxieties grow. That is the question of marriage. Many times young people come to me for advice on this most vital and essential problem. Can they afford to marry on the wages they earn with the prospects before them? Must the mating instinct be denied or obeyed? Can they afford to marry with the deliberate purpose of childlessness until perhaps business improves, prosperity comes, or progress is made in calling or profession? It had as well be said at once that marriage with a deliberate purpose of childlessness is nothing short of legalized concubinage. That sort of marriage God frowns upon. It is utterly out of consonance with the character of citizenship in the kingdom of Heaven. Of course there are marriages from which God withholds children. That is his business, not yours. The only right marriage is a complete obedience to

the laws of nature as defined in the marriage relation. And the law of righteousness in relation raises problems and anxieties which prove the undoing of many a youth and maiden. But here the Master strictly, imperatively, urgently, requires trust. After all, the lilies are clothed in royal splendor, and the birds abide in security with no labor on their part. So the essential necessities of life are none the less dependent upon the marvelous care of God, without labor, without strain, without fear on the part of the citizens of his kingdom. I tell you God is pledged to provide his own with all actual necessities. And he keeps faith with his own.

THE MASTER'S ILLUSTRATIONS

You may find your reason for trust any morning now as you look out of your window. The earth which has been robed in a bleak barrenness through all these wintry months is now constantly breaking into life. The buds are breaking, the grass is springing, flowers are everywhere. The lilies are opening their fragrant petals challenging faith in God. He promised man long ago that seed time and harvest should not fail. Back of all this miracle of spring for the flowers lies the miracle of winter. For the birds in an earth robed in a mantle of snow, with the chill coldness of death of winter everywhere, by the providence of God somehow have found their garments, their food, and their songs, and this morning make

melody in a world fragrant and beautiful with flowers, while the fragrance, the beauty and the melody all combine to rebuke you—"Oh ye of little faith."

REASONS FOR TRUST

Here are reasons for your trust. By equal token they are reasons for your absence of anxiety. The evil thing shall pass. Not one of us but has seen that day which broke overcast with clouds present a shining meridian and close in the golden splendor of an unclouded sunset. Whatever evil, burdens or dangers threaten, whatever darkness overshadows your path, remember that these, too, will pass. Is everything against you? Count God into your life. Put away fear! Do men arm themselves against you, spread snares for your feet, set traps in your way? Remember our God has said: "The wicked flee when no man pursueth." So it shall be with evil chance and evil circumstance. To doubt that, is to distrust either God's ability or his love, and that for the citizen of the kingdom, for the child of his love, would be indeed an unpardonable sin.

I have read somewhere of a lawyer commissioned by a money lender to collect a loan, or to foreclose a mortgage upon the cottage of an aged pair. After many days the money lender came for his money. The lawyer told him he had not collected it and had not foreclosed. With a sneer the money lender said to the lawyer:

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"I suppose you have turned sentimental." "Well," said the lawyer, "I guess I have. At least my heart has been mightily stirred and moved with a strange sympathy." Again sneeringly the money lender said: "I suppose they came whining with their petitions to you and you answered prayer." "No," said the lawyer, "they did not come to me with their petitions, though I heard them pray and in so far as I could, I answered their prayer. Perhaps you would like to hear about it? I went to the cottage to collect the loan or to serve notice of foreclosure. I rapped upon the door. There was no answer. After a bit I lifted the latch and went into the little reception room. Before calling out I heard a voice, a quiet, sweet, patient voice, saying, 'All right, father, come now. I am ready.' I stood where I could glimpse the room from which the voice came. There was a bed and on it an aged woman, with a crown of white hair set like a wreath about her face. Upon it life's deepest, richest and sweetest lessons were written in characters of patience and gentleness. Through a door on the opposite side of the room an old man came bringing a book with him. He sat down and read from the book and then closed its pages. He kneeled down by the bed, and taking the old woman's hand in his he began to pray. He reminded the heavenly Father of their life together, of the love he had given them for each other and for him. He told again the story of their marriage, of the happy years, the coming

of the children, their joy in them through childhood to manhood and womanhood, their anticipations of an old age surrounded by the loving care of those same children. And then his voice broke a bit and in tremulous tones he reminded the heavenly Father how one by one they had been taken, how the aged wife had fallen into invalidism, and how gradually the little store of savings had been absorbed and the mortgage placed upon the cottage. In simple childlike tones he told the heavenly Father of their love for their home, and the dread of the humiliation they felt at the prospect of becoming objects of charity in the County Home. They commended themselves to his care and resigned themselves to his will. Then, with a new word of thanksgiving he arose from his knees, bent over and tenderly kissed the invalid on the bed." "So," said the lawyer, "I did not foreclose that mortgage and I did not collect that bill. I came away. Here's your account. If you want to foreclose that mortgage you must find somebody else to do it." The money lender took his account and the mortgage and went away. Had you been enabled to look into that home two days later you would have seen the old man with radiant face upon whose cheeks tears were streaming, going to that same bedside, and taking that partner of his joys and sorrows into his arms saying: "Darling, once again the heavenly Father has justified our faith. He has sent us the cancelled mortgage. Surely the Lord is our Shepherd, we shall not want."

"Sufficient unto the day is the evil thereof." There is an evil for the day. While we cannot fully understand the purpose behind the promise of the evil, yet we can understand the necessity for that evil. How else would we learn to supplant fear by trust? If there were no evil then we could not know the God of all comfort. If there were no fear we could not find the God of all peace. Children who run instinctively to the mother's arms in the face of any fear are not more true to the instincts of nature than the child of God who flees for refuge to lay hold upon the hope set before him in Christ, is to the instincts of grace. It is in the darkness of the night that the stars of his promises shine. It is in the untoward experience that he leads us out into the ways of peace and into the shining path of the righteous that glows more and more to the perfect day of understanding.

But also there is a sufficiency of evil to blend life into one harmonized whole. Surely "all things work together for good to them who love the Lord and are called according to his purpose." It will take all the colors on the palette to bring the picture to its full promised beauty and charm. And it will take all the experience of pain and pleasure, of the mighty uplift of joy and the deep depression of sorrow, all the anticipations of promise to be fulfilled, and all the stress and forebodings of dangers threatened painted into one perfect picture to define the goodness of God that never fails, and the love

that never lets us go. For the most part we will not need to use the timbers we have gathered to build the bridges, whose crossing we anticipate, in distrust of his providence. He maketh the desert a garden. He bridges the chasm. He makes a highway of holiness and no evil thing shall prey upon us as we walk therein. Our Father knows what we have need of before we ask him. He careth for us. We may rest in his love.

VII

LIFE'S RECIPROCITIES OR THE KINGDOM OF HEAVEN AND THE GOLDEN RULE

> All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.
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> —*Matt. 7: 12.*

THE Christian lives his life in two realms. He is in, but not of the world. He is of, but not in heaven. But since the kingdom of Heaven is in the world he is both in and of that kingdom now.

The pond lily perfectly illustrates this principle of life. Its roots are in the mud under water. Its flower floats in the air upon the water. Flower and root are united by the stem which is both in and of the water. The root is in but not of the water. The flower is of but not in the water. But that which is both in and of the water unites that which is in but not of to that which is of but not in.

So the Christian has first spiritual life deep rooted in vital union with God. His spiritual expressions of life are in the daily contacts with his fellows. He draws life from its hidden source in God. Through the mediation of Christ with him his life is hid in God, but he

lives his life in the open among his fellow men. But though lived in the open the Christian's life is to his fellow men the greatest of all mysteries. Because its source is hidden the world can understand neither him nor his life. That is the significant meaning to be attached to the remarkable passages in I John 3:1-3 than which there is no more striking statement concerning the source, character and mystery of the Christian life to be found in the inspired record: "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God; and we are. *For this cause the world knoweth us not because it knoweth him not.* Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him for we shall see him even as he is. And everyone that hath this hope set on him purifieth himself even as he is pure."

Also it can hardly be questioned that this is the significance to be attached to the Master's statement at the close of the Sermon on the Mount wherein he made the foundation of the house the source of its security, even though the attention of all observers should be centered upon the raging elements lashed into fury by the storm king. "Everyone therefore that heareth these words of mine and doeth them shall be likened unto a wise man that built his house upon a rock and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it

fell not: for it was founded upon the rock. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

Reverting to the illustration of the pond lily, so long as the flower is united to the root it is secure. However the waters might be agitated; however violently the winds may blow, or the sun beat in scorching heat, the lily flower simply floats on calmly, undisturbed by wave, or water, or wind, or blight of sun. Indeed it seems to flourish not because of, but in spite of these. It demonstrates clearly that being in it is yet not of the world. But the moment the flower is cut off from the root it is at once helpless, hopeless. It will be driven and beaten by every wind and wave, at the mercy of every foe, doomed to death by the heat of the sun.

So the Christian abiding in Christ may live his life in the world beset on every side, but not cast down; perplexed but not in despair: pursued but not forsaken; smitten down, but not destroyed. But the moment he loses contact with Christ he becomes helpless before the foes that rage around him; and the principalities and powers with which he must ever wrestle in mortal conflict till Christ has gained in him and for him the final victory.

CHRIST TO THE CITIZENS OF THE KINGDOM

In this sermon Jesus is talking to the citizens of the kingdom of Heaven. You will recall that the Sermon on the Mount opens with the statement that: "When Jesus had gone up into the mountain his disciples came unto him, *and he opened his mouth and taught them.*" When Jesus talks to the unsaved it is only and always of character which the unsaved has not and can obtain only through repentance and regeneration. But *per contra,* when Jesus talks to the Christian after announcing the great life principles of the kingdom of Heaven, he talks about conduct based upon character as citizens of the kingdom. When he talks of conduct it is of conduct flowing out of and in consonance with the character whose source is in God as a result of faith in Christ. For through the Christian Christ would interpret the kingdom to the world in the effort to win the world's transfer of allegiance from the god of this world to the kingdom of Heaven.

THE KINGDOM AND PRIESTS

All Christians are in a sense intermediaries between Christ and the world. The propaganda of the kingdom of Heaven among men has two essential features:

A proclamation of the terms and conditions of citizenship in the kingdom, and

A demonstration of the life results accruing from that citizenship.

Glory and dominion forever and ever are ascribed "unto him who loosed us from our sins by his blood; and he made us a kingdom, priests unto his God and Father." (Rev. 1:6.) Note that we are both a kingdom and priests. A kingdom in our collective capacity; priests in our individual relationships.

A KINGDOM

He made us a kingdom. Jesus deals with his own as individuals, in his communications to them and in his employment of them as agents. He does not seem to concern himself primarily with the church as an organization. Rather his concern is with the men who make up the kingdom, the men who compose its citizenship. The machinery and power and service of the kingdom are in the men, its citizens.

It will be remembered that when we entered the World War against the central powers of Europe, we had no machinery of war. But we had millions of men who were the embodiment and the expression of the ideals of democracy. These millions quickly converted themselves into a machine through the white heat of suffering and sacrifice, and produced out of themselves the necessary resources to sustain the war. Jesus is here enlisting citizens for the purpose of building the kingdom. Concerning his own sanctification for his appointed mission in the world,

he said in the midst of his intercessory prayer as recorded in John 17:19-21: "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray but for them also that believe on their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: *that the world may believe that thou didst send me.*" But antecedent to this is his awe-inspiring statement of verse 18 of the same chapter: "As thou didst send me into the world, even so send I them into the world." Here, then, is the union and the solidarity of the King and his citizens in the kingdom of Heaven. Here is the phalanx formation of those men who, marshaled under the constraint of love, follow in the train of the King as "The Son of God goes forth to war." They live as citizens. They serve as citizens. The whole purpose of their citizenship is to make conquest of other kingdoms that the kingdom of this world may become the kingdom of our God and of his Christ.

It is easy to see therefore, that what we are in the world is determined for us as Christians by our citizenship in the kingdom of Heaven. But citizenship itself is determined upon a basis of character; *i. e.* by what we are. And character is determined entirely by its source, its origin. It is for this reason that the Master insists with such imperative urgency: "Except one be born again he cannot enter the kingdom of Heaven," and it is this conception that is the very heart

of the Spirit's last message to the churches when he writes in I John 4: "Ye are of God, little children," and again in verse 6 "We are of God." There is an urgency and insistence in that statement far greater than can be made to appear through the mere writing of the word. It is the very heart of our relation to God, the one adequate explanation of what we are and of what we are doing in the world as citizens of the kingdom of Heaven.

AND PRIESTS

He made us a kingdom. That is, the collective aspect of the whole principle of citizenship in the kingdom is of the kingdom itself. But it is further added: "He made us priests." Now, here is the mediation, not of sacrifice, but of service. Christ is himself the one all-sufficient, sacrificial Priest. His mediation is vicarious and atoning. "Without his shedding of blood there is no remission of sin," for "there is none other name given under heaven by which we must be saved." But we are made priests, given imperial office in the kingdom of Heaven for the purpose of service; in order that through service we may win men to allegiance to Christ and thus build up the kingdom and establish it in the earth. It is Christ's purpose to make the kingdoms of the world become the kingdom of Heaven by planting the kingdom of Heaven in the midst of the kingdoms of the world.

So is "the kingdom of Heaven like leaven which a woman took and hid in three measures of meal," said the Master on the day when by the seashore he expounded the kingdom in a series of parables. I am quite aware that this interpretation will get me into trouble with certain brethren, but I am not at all content to see in that parable of the Lord anything less than his exposition of the method of the kingdom's progress. He plants his kingdom in the midst of the world and it works. It enlarges. It makes progress. It makes converts. It enlists recruits. It enlarges its citizenship. Gradually it segregates itself from the world and will ultimately welcome back the king who has now gone into a far country to obtain the confirmation of the kingdom, the foundation principles of which he declared in his inaugural address known to us as the Sermon on the Mount.

RECIPROCITY

In the kingdom of Heaven there is a reciprocity of attitude and relation.

Now for the purpose of the kingdom Jesus enunciates a principle. Life moves in a continuity of current, or in a circle. What we receive we give. What we give we get. Life's scales are always balanced by one attitude or another. In material matters we trade either in money or in kind. So in the kingdom of Heaven a man may invest money and get back love. He may invest a kindly deed and get back all the

qualities of gratitude in expression, in a very greatly enlarged service to others. Let it be repeated: what we receive we give. What we give we get. Take this in our relation to God. God undertakes to produce righteousness in us. Note his processes. He gives his righteousness to us. He makes us partakers of his divine nature through the exceeding precious promise of the gospel. The righteousness which he implants within us returns to him righteousness with interest in our lives. For instance: He loves us so he begets love in us. It is not that we first loved him, but that he loves us and gave his Son to be the propitiation for our sins. Therefore "the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: and that he died for all *in order that they which live should not henceforth live unto themselves but unto him who died for them and rose again.*"

So also he forgives us that we may learn out of the experience of his forgiveness the law of forgiveness in our relation to others. That is the significant teaching of the Parable in Matthew 18:15 following. The principle underlying this is, that what is poured into life will reproduce itself in life.

A little while ago I had filled my bath tub more than half full with cold water. But not quite having the courage for a cold bath I turned the hot water from the spigot into the tub and went away leaving it longer than I expected. I came back to find that this very principle about which

I am speaking in relation to the spiritual world had applied itself to the water in the tub in a very practical way. That is, the hot water had communicated itself to the cold water not to be chilled by the cold water, but to warm the cold water particle by particle until when I returned the whole tub was filled with steaming, all but boiling water. It was hot water that was running out of the waste into the drain. That is how and why we are transformed by the continuous grace of God being imparted to us through our Lord Jesus Christ. "For God being rich in mercy, for his great love wherewith he loved us, . . . made us alive together with Christ . . . and raised us up with him, and made us to sit with him in the heavenlies in Christ Jesus . . . For by grace have ye been saved through faith and that not of yourselves: it is the gift of God: . . . For we are his workmanship created in Christ Jesus for good works, which God before prepared that we should walk in them." So are we transformed by the renewing of our mind, that we may prove what is the good and acceptable and perfect will of God.

The same principle holds in our relation to our fellow men. What we give to them we get from them. For instance: "He that taketh the sword shall perish by the sword." Or again, "Blessed are the merciful for they shall obtain mercy."

Two new families moved into the same community and settled one on either side of an old resident of a philosophic turn of mind. In the

mutual interest of getting acquainted one said to the old resident: "What kind of neighbors have you here?" To which he philosophically replied: "What kind did you have where you lived before?" Being told that they were mean, contentious, censorious, and difficult, he replied: "You will find the same kind here." Later he was asked the same question on the other side. Again he asked: "What kind of neighbors did you have where you were?" Being told that they were the kindest, best, most understanding friends a man ever had, that it was a heartbreaking thing to leave them, the philosopher replied: "You will have the same kind here."

So when Jesus said whatsoever ye would that men should do unto you do ye also unto them, he was declaring indeed a golden rule, a reciprocity law of all life's relation. *But here is no formula of salvation.* Rather it is a formula of service for those who have obtained salvation. In other words the Lord Jesus is not saying "You are saved by doing unto others as you would have them do unto you." He is saying: "You will do unto others as you would have them do unto you after they are saved, and that not for its effect upon you, but for its witness-bearing effect to the grace of God in Christ Jesus; for its value in persuading men to change allegiance from the kingdom of this world to the kingdom of Heaven." God in the gospel is producing in you a character as the source of conduct that you may invest it in the world in a way to provoke

faith in him. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." If you would promote love, confidence, patience, courtesy, judge not, for if you judge censoriously you will be so judged. If you plant the seeds of censorious judgment you will reap a crop of strife. It seems to me that when Jesus said: "Ask and ye shall receive" he said in effect! "If your attitude invites, asks from men this, or that, you will get it." I do not think he is talking here of prayer, of making requests to God. He is talking of an attitude toward life which inevitably provokes a return in kind from those who experience its results.

A skunk and a rose each tried to win a garden. Now both the skunk and the rose are passingly beautiful. Each gave to the garden only its scent. But the skunk emptied the garden and filled men about its borders with a great nausea, a disgust and repugnance beyond expression. But when kindly winds had blown away those mephitic odors, the rose filled the garden with its fragrance and thereby filled the garden with men glad to till and keep it, planting in it other flowers of joy and delight, cultivating the rose and increasing its fragrance in the garden by every new flower planted therein.

The kingdom of Heaven will have such place in the earth as you give it. And the by-products of your investments therein will be your own pain or pleasure.

Years ago in a meeting which I held in Warren, Ohio, a man was converted. This was his testimony afterward: "Between the preaching at church and the praying at home I did not have much chance to escape." Exactly! Against the proclamation of the gospel message reinforced by the demonstration of its results in human life, men have small powers of resistance.

Ah, beloved! If you would have men give praise to your heavenly Father, give the praise of your heavenly Father to men. Whatsoever you would have men give back to God, give you to them. Such an investment of faith always finds a cumulative increment of interest in the salvation of souls, and in the enlargement of the kingdom of Heaven among men.

VIII

MINE HOUR IS NOT YET COME

> And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.
>
> —*John 2:4.*
>
> Jesus therefore saith unto them, My time is not yet come; but your time is always ready.
>
> —*John 7:6.*

THE gospels furnish us a comforting assurance that Jesus is never taken by surprise. There are no accidents in his history. There are no unconsidered, uncontrollable situations overwhelming him. He moved up his path toward a definite goal to his hour from the beginning to the end till at last choosing time, place and manner, he permitted no man to take away his life from him. He chose to lay it down that he might take it again. He was neither surprised nor overwhelmed by what he found in man, for he knew man. Nor was he overcome by what men arranged or undertook in regard to him. The definiteness of his conviction of an appointed hour and his steadfast movement toward that hour are amazing. To Mary at the marriage in Cana of Galilee at the beginning of his miracles, in which his glory began to shine forth, and through which his disciples began to believe upon

him, as also by which the Father's attestation of him began to be borne, he uttered one word indicating a self-determined destiny. He calmly said when solicited to a certain course of action: "*Mine hour is not yet come.*" Again in John 7:6 after his brethren had urged him to depart into Judea that his disciples might behold his miracles and had laid down the worldly philosophy that advertising, even self-advertising is the one road to business success, Jesus said to them: "*My hour is not yet come.*" And he refused to go up to the feast with them, or at their instigation, because his hour had not yet come. Later in the same chapter it is recorded that his enemies sought to take him by violence when he bore testimony of himself as the Son of God. But it is recorded that "no man laid his hand on him *because his hour was not yet come.*" So also when they sought to take him in the treasury when he taught in the Temple: "No man took him *because his hour was not yet come.*" Once they would have taken him by force to make him king but he refused the crown at their hands. He will indeed take the throne one day. He will indeed lay his hands upon the reins of universal government. He will measure and lead the forces of righteousness in the all-conquering possession of the world. He will exercise dominion over its nations and authority over its peoples. But he will not receive that crown of authority from the hands of sinful men nor at the instigation of those who would gladly bend

the knee to him, till his hour has fully come.

It is said that upon Lupercal, Mark Antony thrice offered a crown to Cæsar who reluctantly pushed it aside in the apprehension that the time was not ripe. But there was never any reluctance or hesitation on the part of the Lord Jesus. He refused tragedies of hate and enthusiasm alike. By his own deliberate choice and power he did not suffer himself to die, or to be enthroned, till his hour had come.

There is no difficulty in following his path through the gospel story to that hour toward which he had moved steadfastly. It is recorded in the 13th chapter of John: "At the last Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world he loved them unto the end."

Cæsar at the Rubicon, debating a whole night through till the midnight darkness upon the world about him was not greater than the darkness of doubt and hesitation in his own soul, suddenly reached a conclusion and stepping across the Rubicon declared: "The die is cast." From that hour he set his face steadfastly toward the destruction of the republic and the erection of an empire with himself upon its throne.

But here is no sudden decision, no overleaping of the barriers of prudence at the instigation of selfish impulse or ambition. He had been going toward his hour from the very first. He would not be turned aside from it. He came to it de-

claring that for this hour was he born, for this hour had he come into the world.

We cannot avoid asking ourselves what is involved? Certainly there is tragedy, certainly there will be travail of soul for him in the experience of that hour. It is little enough to say about him, as President McKinley said about himself when fatally shot by an assassin at Buffalo: "This is God's way." We cannot avoid the conviction that when Jesus came to his hour it was God's way for him than which there could be no other way.

One morning being privileged to be abroad at an early hour before dawn, I saw two planets in the heavens in such close juxtaposition as to be almost in conjunction. I marveled at the forces, the intelligence behind the forces, that had brought them through so many world contacts in the multiplied paths of space to their conjunction without disaster. It was indeed their hour of union. One knows not what physical influences and results proceeded from their conjunction, or what seismic or meteorological disturbances may have resulted by it through the illimitable confines of space wherein matter is influenced by matter.

But here when the hour of Jesus came three worlds were in conjunction. The nether world of hate letting loose its evil forces in an effort to destroy; the earth with its tragic ignorance of destiny involved in this hour, and heaven with its eternal King and his attendant angels, min-

istering servants waiting upon the hour, the high hour of the Master's tragedy and travail. Here was the hour of God's purpose. Here was the hour of humanity's deliverance. Here was the hour of defeat for the Devil's darkest designs against God and man.

Well do I remember how in 1913 the uneventful Miami River in one hour met at Dayton the Mad and Stillwell rivers. In that meeting their hour had come and with their hour an inevitable power of destruction. The dikes were swept away; the city was engulfed; scores of lives perished; millions of dollars worth of property was destroyed. It was the hour of the Miami, uneventful as its course had seemed to be until that hour.

So when his hour came upon Jesus Christ, the interest of three worlds converged upon him and swept like a flood over him.

BACK OF THE HOUR A PURPOSE

To say nothing of the interest of the nether world, and of the world of humanity, this hour was the converging of all God's purposes. All the dispensational agents and agencies of God head up here. Men and demons conspired to make the hour their own. God overruled. He made the wrath of man to praise him and the remainder of wrath was restrained. As evil men with evil intent sent their brother Joseph into Egypt while God meant it for good to them, so

the hands of wicked men slew Jesus of Nazareth on the cross not knowing that he was the Christ of God and the Lamb of God slain before times eternal for them; not considering that there is a divinity that shapes our ends "rough hew them how we may."

Times and seasons are set within God's authority. In vain do men take their careful counsels, or set in array their sinful conspiracy,

> "God's purposes are ripening fast,
> Unfolding every hour;
> The bud may have a bitter taste,
> But sweet will be the flower."

So God's purposes move on toward this hour.

The great Mississippi River, Father of Waters, furnishes an apt illustration of the thing here involved. Gathering from its tributaries and springs, rivulets and creeks from every portion of the continent, it moves on till in one short, deep, swift channel at the delta all its waters converge, all its powers are released.

So the movements of God, his purposes, programs, plans are toward this one high hour, this one tragedy and travail experience of his Son in the earth.

BACK OF THE PURPOSE A MOTIVE

But if we take the statement of John 13:1 in its entirety we will discover that many another passage reveals that the movement of God's pur-

pose toward this hour was not blind chance, or cruel fate. It was not the arbitrary order of a moral autocratic overlord. There was an adequate motive back of the purpose that held God and the Son of God to the way which led to this hour and the experience which bore him through it. What motive was strong enough for that?

Now there is a variety of motive principles determining action, that is, personal action involving choice. Let it be remembered that God's person is the moral constitution of the universe. The supreme fact of the universe is personality, and the interrelation of personalities. Creator and creature is the supreme problem of the universe. It is that problem of interrelation of personalities that reaches its supreme hour in the hour, the high hour, of Jesus, the one Mediator between God and man. There can be only one motive strong enough to prompt and sustain such an hour and its antecedent purpose. Yet whatever affects his personality must affect God, and as an attendant result must very vitally affect men. One can sense the tremendous motive power in anger and hate, but these cannot sustain any permanent purpose in life or in moral action because they cannot feed upon themselves. The fires of hate burn out. They may indeed destroy much in their burnings, but ultimately they will sink into dead ashes unless sustained by some objective outside themselves. Like perpetual motion these burnings find themselves defeated without the application of some

extraordinary force, or some provoking occasion.

But there is a motive that sustains itself, that finds occasion and power and purpose in its own motions. That motive is love. The love of Christ constrains us but the love of God constrains him. God is love. All his outgoings, his self-expressions, his determining motives thereof are love. Even as it is written:

"God commends his own love toward us in that while we were yet sinners, in due time Christ died for us."

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have eternal life."

"Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."

That is, love proceeds forth from itself, is sustained by and in itself, finds its determining motive there by which all its purposes and plans are sustained. Love expresses itself in terms of grace; and the grace of God is the energy of his holiness directed in love toward the sinner in an effort to recover the sinner from his state of sin and to restore him to perfect and unbroken fellowship with God.

So we have the supreme climax of all God's purpose in the hour to which Christ came, when he must depart out of the world and return unto the Father, in the purpose antecedent to that hour, and in the motive which sustained the purpose of the hour.

HE LOVED HIS OWN

We cannot leave such a theme yet, we must follow it to its conclusion. "Jesus knowing that his hour was come when he must depart out of the world to be with the Father, having loved his own that were in the world, he loved them unto the end."

He loved his own. Who were they? Well, there were The Twelve, including Judas who betrayed him, and Peter who denied him, and the ten (with whom was Peter) who forsook him and fled from the darkness of Gethsemane. There were others in the world at that time, Joseph and Nicodemus, and others who were secretly his disciples for fear of the Jews. But I am sure that the reach and purpose of this statement is not exhausted with these. According to John 17:19-21: "As thou dost send me into the world, even so send I them into the world. And for their sakes I sanctify myself that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word that they may all be one." So we here to-day are involved as are all the successive generations of disciples whose union of faith makes up the seamless garment of his body, his church, his bride in the world.

"Having loved his own, he loved them to the end." What does that mean? Perhaps the most natural meaning is that he loved them to the end of his life. He had been most intimately asso-

ciated with them through all the varying experiences of fellowship for the three years of his earthly life. He had given them instruction, disciplined them with reproof, borne with them in infinite patience while suffering at their hands the results of their moral stupidity, their spiritual dulness, their inordinate selfishness and carnality. Ah! He had known them thoroughly and much of the time he could have seen in them no single lovely thing, no trait to be loved. Nothing to commend them to him except their need and his eternal purpose through them. They were indeed the raw material out of which heaven was to construct the finished product of its saintly citizens. But the material was very raw. And now at the last he is betrayed by one of them, denied by another, forsaken by all. Here certainly was enough of hurtful experience to rob love of its covering mantle and its tender patience. But his love does not fail, even for Judas, nor for Peter, nor the rest.

But this interpretation cannot exhaust the meaning of this statement, of that I am certain, for Christ loved beyond the end of life. He prays for Peter after and beyond his own life experiences were to be ended and he promises almost with his last ante mortem breath immortality to his own: "I will come again and receive you to myself." So that I am sure we have not exhausted the significance of this statement when we have simply said: "Having loved his own he loved them to the end of his life."

UNTO THE UTTERMOST

The margin of the revised version lends some help: "Having loved his own he loved them unto the uttermost." Here is the exhaustion of all divine resources in the effort of God; in the outgoing of that energy of divine holiness which seeks to recover the sinner from his state of sin and to restore him to perfect and unbroken fellowship with God. When God gave his Son, in him he freely gave us all things. And when the Son gave himself he gave the exhaustless resources of the Father's love.

We were amazed a little while ago at the newspaper records of the self-sacrificing devotion of a Virginia father and mother to their wayward boy whose climax of sin had been reached in the murder of his young wife. He was apprehended, made confession, was sentenced to die and ultimately paid the final penalty. But not once did the love of that devoted father and mother falter or fail. They bathed him in their tears, they poured out in his defense their money even to bankruptcy. They shrouded him at last with their mantle of grief. They loved him to the uttermost of their love. Even so Christ loved to the uttermost. There was nothing left for him to give. He gave his all.

But his uttermost was the uttermost reach of man's need. That is, there was no depth to man's need beyond the reach of Christ's love. That love follows man into all the labyrinth

wanderings of a depraved and perverted life and, through all its hideous circumstances at once self-important and self-revealing. God loving man, that love works in him a transforming change. In the case of Peter it wrought a change which turned Simon into Cephas, the milk and water man of no character into the man of granite. John the son of thunder was made the disciple of love. Thomas the doubter was transformed into the first post-resurrection confessor. There is no need of yours or mine beyond the reach of his love. It was here in the contemplation of his reach down to lift us up that men began to sing:

"O love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

There is a woman who has gone up and down this land telling the story of redeeming grace in her own experience in the simple statement: "I was loved up from the pit." What more can be said?

LOVE'S FINAL LOGIC

But I am not satisfied yet that we have exhausted the theme. It is not enough that he loved to the end of life, or that he loved to the uttermost reach of man's need. He loved his own to the logical sequence of love; to the end of

love itself; till there was no other way for love to turn, no other sacrifice for love to make, no other service for love to render.

"Love, though love may be given
In vain, is yet lovely. Her own native heaven
More clearly she mirror'd, as life's troubled dream
Wore away; and love sigh'd into rest, like a stream
Of the great sea which hushes it up evermore
That breaks its heart over wild rocks toward the shore
With its little wild wailing. No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladden'd. No star ever rose
And set, without influence somewhere. Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who stand by the Throne
And gaze into the face that makes glorious their own,
Know this, surely, at last. Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow,
And these worth nothing more than the hand they make weary,
The heart they have sadden'd, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the Spirit
Echo: He that o'ercometh shall all things inherit."

Here is love's self-emptying. Here is the final preparation for Gethsemane wherein he made his soul an offering for our sins and became sin for us in anticipation of the final act of grace in which he bore our sins in his own body on the tree.

"There is a money of the soul, my friend,
As you will find in after years:
Its blood drops are the dollars,
And its pennies are the tears."

This hour of the Master reveals his self-bankrupting, his love's emptying for us. That is the constraint of his love, the final imperative of his hour.

I cannot close without asking you a question. What effect has this love of Christ on you? What is your response to him now, here under these extraordinary circumstances? What has he a right to expect from you? Oh, the tragedy of the sin that refuses a love like that!

IX

THE CONSECRATION OF CONVERSATION

> And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
>
> —*Matt. 12: 36, 37.*

LANGUAGE is the self-revelation of personality. In this statement is involved both the fact of personality and its quality. That is, language reveals the fact of personality. Also language by its quality differentiates between personalities and exposes their mutual relations.

THE FACT OF PERSONALITY

By personality I mean the sum of all those characteristics which combined make up an intelligent and moral being. God is the supreme personality in the universe. He is so revealed by his Word. That is the intent and purpose of the Bible—to reveal the one eternal, holy omnipotent personality filling all time and all space, from whose intelligence the plan of the universe proceeded, and by whose power creation and its orderly movements were effected, and to whom all moral creatures are related in holiness or in sin.

God reveals his glory and power in nature. But many miss the evidence of his personality in nature.

He reveals himself in the Word. No one can miss his personality on the pages of scripture. He lives, and moves, and has being there. Under anthropomorphic terms, he is presented as living, loving, hating, thinking, feeling, choosing; indeed performing all those functions of mind and heart and will that serve to constitute a living, moral personality.

Put in contrast the two sections of the Nineteenth Psalm—verses one to six declare his glory in his works; verses seven to fourteen reveal his personality in his Word. His works command the admiration, even the worship of men. They are awe inspiring in character, terrible in majesty, mighty in compelling wonder. It is literally true that though they have no language their light has gone out into all the earth. The presence, power and majesty of an intelligent design in all creation compel the belief that beyond the design lives the Designer. Earth and sky and sea become vocal in proclaiming the glory of the Lord, whether the sun blazing in glory, or the forest clothed in shadows; whether the sea lifting up its everchanging waves, or the mountains solid in their unchanging ranges. Whether field or forest; whether earth or heaven, all unite in one testimony of worship and adoring praise to the Creator of the heavens and the earth and all things that in them are. But one may worship

God through nature and may equally declare that the evidences presented to his intelligence, compel his recognition of the presence and the power of the eternal Creator, and remain unchanged in character. That kind of worship and recognition of God rarely produces any moral change and never effects a spiritual transformation in the life of an individual.

But his word spoken, or written, effects in the characters of men and nations transforming changes and brings men into subjection to God. It is the word of authority and revelation that challenges the faith of men and requires of them the bringing of every thought into subjection to the only God. It is through the language of revelation that men come to understand the character of God the Father, and to realize the essential necessity of a right relation to him if they would dwell in peace, finding a heart rest and maintaining their spiritual integrity throughout life's varying and various experiences. We cannot make too much of the fact that God speaks, that he puts his thoughts into language. That having given his thoughts in language to one people, he has permitted their translation into the language of all people that every nation may in its own tongue hear the good news of the kingdom of Heaven. In this respect Pentecost was but a climax of God's revelation through all the centuries in which that revelation was being received, interpreted, translated and distributed.

Jesus makes his words the test of character and

of destiny in the remarkable closing paragraph of the Sermon on the Mount, as recorded in Matthew 7 : 24. One who hears his words and observes them, is as a man who builds his house on a rock. Though the rains may fall and the floods descend and the winds blow, the house stands. One who hears the words of the Lord Jesus and observes them not, is as one who builds his house upon the shifting sand which falls under the falling rain, blowing wind and beating floods. Of course it is easy to see that the Master speaks of the house of life, that his words of truth are the solid foundation on which permanency of character is established and the righteousness of relation between man and his God are maintained.

It is no small nor insignificant statement, oft repeated, that it is by his word, the sword of his mouth, that he will ultimately slay the antichrist, and that it is from the words of his mouth that the nations shall learn righteousness and receive law when he sits upon the throne of universal authority in his heavenly kingdom in the earth.

The importance of man's speech is therefore not to be wondered at, nor minimized. Its importance is declared in its self-revealing, in its relation determining, and its destiny fixing. Get the serious solemnity of the text: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The consecration of conversation therefore becomes a matter of tre-

mendous importance, for in all relations of life: "Thy speech betrayeth thee."

SPEECH BETRAYS RELATION TO SATAN

The Genesis account of the fall declares that it was with subtle speech that Satan stole away the heart of the woman. The most subtle beast of the field, he aroused in the woman's mind a question about the integrity of God and of his benevolence. He persuaded the woman that a demonstration of disobedience could not materialize in a visitation of penalty. *It was his words that provoked her unbelief and persuaded her disobedience.* The Master cast dumb devils out of a woman, but he left the devils dumb while enabling the woman to speak with lips sanctified to the praises of God by her deliverance. If all devils were dumb the world would be delivered from many temptations, but with persuasiveness of speech Satan puts thoughts and words into the hearts and minds of men frequently to turn their feet from the path of righteousness to the way which seems to be right unto man but ends only in the ways of death.

There is a style of conversation that is particularly Satanic. Plausibility marks such speech. It was his plausible presentation of his cause in the Garden that won the woman. The thing seemed so fair, so right, so easily demonstrable, so without danger, so provocative of larger good. What more condemnatory of any man can be said

than to say of him: "He is a plausible chap." That is enough to expose insincerity, or deliberate deviltry. Here is one of fair words, right speech, lacking in character. Such creep into the lives of silly women laden with sins. Such listen to the fair promises of seductive lovers and lay down a virtue which can never be recovered. Such make investment upon false promises, only to find ruin in their failure.

All lies belong to the catalog of Satanic speech. Satan is the liar from the beginning. With him all liars shall be cast into the lake of fire and all who love and make a lie shall be shut out of the kingdom of Heaven, and out of the holy city Jerusalem. This takes into consideration the whole realm of human conduct and communication. It involves business and society, domestic and religious realms. Who ascends into the holy hill of God and finds security there? He who speaketh the truth in his heart and in whose lips and life is found no guile (Psalm 15). One can hardly imagine the tremendous revolutionary effect upon all human contacts if Satan's falsehoods were finally and fully eliminated from human speech. Of like character are all slander and backbiting, insinuations, misinterpretations, suspicions. These are his stock in trade offered without money and without price to all his servants, that they may be employed in his service. At that he makes a tremendous interest upon his investment. Satan is the slanderer, the accuser of the brethren. Job's pathetic story tells us

that when the sons of God came before his presence, Satan also came among them.

"And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job? For there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil. Then Satan answered Jehovah, and said, Doth Job fear Jehovah for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. . . . And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face."

He appears in identical character in Zechariah 3:1.

"And he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary."

So also in Revelation 12:10.

"For the accuser of our brethren is cast down, that accuseth them before our God day and

night . . . Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

He is in sorry business who associates himself with the devil in the business of slander, misrepresentation, accusation, the spirit of suspicion, the accusing of the brethren to their discredit.

Long ago it was written by a wise man: "A whisperer separateth chief friends." It is still true, damnably true, heartbreakingly true, as many can testify to their sorrow.

Some years ago I went into a hat factory in the Passaic Valley, N. J., and was courteously shown through the plant. I was chiefly interested in the fact that all our felt hats are made from rabbits' hair; that there are three grades of this hair; and that most of the hats are made from a blend of the three grades. There is a machine in which these three grades of rabbits' hair are mixed. I would have called it a mixer. The factory folk called it the devil. Considering the business of the machine its name was well chosen.

Surely he is the author of mixed conditions, of entanglements, disagreements, perplexities, misunderstandings, strife. He has associated with himself in an endless business of human sorrow, all peddlers of scandal, conversational scavengers, the outcasts of human society living on the reeking carcasses of dead reputations whose victims had been slain by their weapons of poisoned speech. Every form of Satanic direction in

speech, or of boasting and railing, or seeking the humiliation of others, is included in an unholy catalog in the second chapter of 2d Peter, verses 10 and 18:

"Chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities; . . . For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bond servants of corruption."

The Master warns us of this in Matthew 15:19:

"For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man:"

WORDS BETRAY RELATION BETWEEN MEN

Words themselves as well as the tone in which they are spoken and the spirit back of them betray relations between men. The Virginian said to his enemy when he had called him a vile name: "When you call me a name like that, let me see your teeth." Practically all our intercourse with our fellows in this world is by our words. Therefore we do well to take heed to the warning and exhortation of Ephesians 4:29:

"Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the

need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice."

One can hardly measure the evil influence of corrupt speech upon youth, perverting thought, inflaming imagination and debasing judgment. Better far to drag a boy's body through the filth of the gutter than to drag his mind through some cesspool of verbal obscenity.

SPEAKING TRUTH IN LOVE

There are times and occasions when there is necessity upon one for plain speech, and plain speech often wounds. But no grace of the Christian life is more needed than the cultivation of speaking in love words calculated to wound. Without doubt the sternest words ever fallen upon human ears from lips of man, were those spoken by the Lord Jesus when in the sternness of righteous wrath he denounced hypocrisy and other spiritual folly. Yet it is written of him in Luke 4:22:

"And all bare him witness, and wondered at the words of grace which proceeded out of his mouth:"

There is a fine art of wholesome conversation which embraces the things omitted from speech

as well as the things included. We might well say of our speech the thing to which we are enjoined as regards our thoughts:

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Surely, the realm of grace, the works of God, the employment of the Holy Spirit, the progress of the Church, the development of the world's best in thought and deed, furnish topics enough for any and all conversational opportunities.

HARSH JUDGMENT

There is a terrific arraignment of foul speech in the book of James. He predicates his judgment of the unruly tongue upon a simple and direct statement that "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." He proceeds to declare that the tongue though a little member, boasting great things, is a fire, the world of iniquity among our members, which defileth the whole body and setteth on fire the wheel of nature, and is set on fire by hell. Though all kinds of beasts and birds and creeping things are tamed, the tongue can no man tame. It is a restless evil, full of deadly poison. Controlled by the old nature it sends

forth from the same fountain sweet water and bitter, to bless God and curse men. These things surely ought not to be so.

It is said that one result of the Welsh Revival as an aftermath was that the mules of the mines, so long accustomed to the profanity of the miners, had to learn a new language with their converted masters before they were able to obey their commands.

Years ago, some six months after leading a man to Christ, his wife came into my office to say: "My home is desperately lonely. It has become exceedingly tame since Ernest was converted. There is no swearing, nor obscenity any more, and I hardly know how to behave." What a transformation!

STRIFE PERPETUATED BY SPEECH

We can hardly measure the extent to which strife is perpetuated among men by intemperate or thoughtless speech. The first confusion of the race fell upon them at the Tower of Babel when they began to differ in lip and language. A new unity of the race will come only when all men have learned anew the language of faith and of love. Exceeding care should be bestowed upon all speech in all human relationships. Wisely some one has written:

"If wisdom's ways you'd wisely seek,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where."

COMFORT AND GUIDANCE

We must not turn away from the thought of the part that speech plays in the mutual relations of men and women without reminding ourselves of the comfort it may bring in the hour of sorrow, the guidance it may provide in the moment of perplexity, the strength and encouragement it may yield under the burdens and tasks that must be borne as we play a man's part in life's field of action. A sympathetic word, a kindly greeting, an understanding speech, a testimony given, a witness to God's grace borne, have provided measureless treasure for multitudes of troubled and tried souls the centuries through. The world never needed more than now, compassionate speech, comforting words, the telling over and over of the old, old story of God's grace; that he has provided redemption; that he waits in fatherly patience to welcome the wandering prodigals home again from the far country of sin and shame and suffering. Truly Solomon was right when he wrote "A word fitly spoken is like apples of gold in pictures of silver."

SPEECH BETRAYS RELATION TO GOD

Nothing is more true than that our words betray us in relation to God. There is a speech of penitence marking with great distinctness the Pharisee from the Publican. For one stood and prayed within himself saying: "I thank God that

I am not as other men, nor even as this Publican. I fast twice a week and I give tithes of all I possess. But the Publican would not lift up so much as his eyes unto heaven, but smote his breast crying, "God be merciful to me the sinner." The one was condemned by his prayer speech. The other was justified. The prodigal in the far country coming to himself said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight." It was when this speech was said that the Father forgave, received, and restored the wanderer.

THERE IS A LANGUAGE OF FAITH

Even as it is declared in Romans 10:8-10: "The word is nigh thee, in thy mouth, and in thy heart: that is the word of faith, which we preach: that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

So, also, the Lord Jesus had said:

"Whosoever shall confess me before men, him will I confess before my Father and the angels who are in heaven."

The mercy of God marks out one path for the backslider:

"O Israel, return unto Jehovah thy God; for

thou hast fallen by thine iniquity. Take with you words, and return unto Jehovah: say unto him; 'Take away all iniquity and accept that which is good: so will we render as bullocks the offering of our lips.' "

To this is appended the promise of God:

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

And again it is written in I John 1:9:

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Finally, our relationship to God in Christ is established upon a basis of witness bearing. In his last moments with his disciples in the world before his ascension into heaven, the Master declared:

"Ye shall receive power, the Holy Spirit coming upon you and ye shall be my witnesses unto the ends of the earth."

In Acts 8:4 it is significantly recorded:

"They therefore that were scattered abroad went about telling the good tidings."

Once the Master had cast a legion of devils out of a man. In the ecstasy of his gratitude he desired to be with the Lord Jesus wherever he was going. But the Master bade him, as I believe he bids us: "go home to thy friends and tell

them what great things the Lord hath done for you and how he has healed you."

"What more can he say
Than to you he hath said,
To you who for refuge
To Jesus have fled."

What higher privilege to any man than the privilege of consecrating his powers of conversation, to communicate to his fellows the grace of God, manifest in the redemption wrought out on Calvary and realized in the regeneration that comes through faith in the Son of God?

X

LIFE IN THE SPIRIT ESSENTIAL IN THE KINGDOM OF HEAVEN

> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.
>
> —*John 20: 22.*

> And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.
>
> —*Acts 7: 1.*

THE first and most important fact of Christianity is that it is supernatural. It is supernatural in its origin, in its processes, in its results. There can be no true conception of Christianity which leaves out the supernatural element from its composition. The most relentless foes of Christ are those who contend that Christ and his gospel must be measured in terms of naturalism. To these all religions are natural and they all develop from within the natural man. To these all miracles are taboo, but especially the so-called biological miracles and nature miracles. The biological miracles not only include the virgin birth of the Lord Jesus, but the regeneration of believers and all those spiritual processes by which the natural man is quickened by supernatural means into a spiritual man. One has but to give heed to many of the scientists, especially in the realm of biology and psychol-

ogy, to know how relentless is their opposition to the supernatural element in Christianity. All modern psychology is based upon the theory of evolution which, in religion at least, is purely naturalistic. The tendency of all modern psychology is toward behaviorism which gives no place for the operation of any supernatural power, but maintains purely a naturalistic expression of life. This is the difficulty with many if not all of the modern pedagogical methods. As psychology is based upon naturalistic evolution, so modern pedagogy is based upon psychology. Therefore, in the realm of the intellect, as expressed in modern schools and by modern schoolmen, naturalism has been adopted very definitely as the religion of the day in opposition to, and in conflict with the supernaturalism which is involved in the very essentials of Christianity. It is easy to see, therefore that the stronghold, the citadel, of so-called modernism is in the educational institutions and ideals of the present day. These institutions must be recaptured for Christ and for spiritual religion lest the whole structure of modern civilization become naturalistic, even pantheistic, and produce its viper brood of sensualism, materialism and nihilism with their attendant moral anarchy and social chaos. We must find a higher revelation than that provided by the laboratory with its retorts, crucibles, microscopes, precipitants, etc., for the very foundation of Christianity lies in its supernaturalism.

It is supernatural in its origin, that is, in the person of Christ. He is not the product of any natural laws. The entire narrative of his birth, his life, his death, his resurrection, his ascension, and his promised return, declares most positively and most definitely that he was a supernatural personality. The combination of the human and divine elements in his personality was not according to natural laws. Without a biological miracle the whole structure of the gospel narrative concerning his generation falls to the ground.

Christianity is supernatural in its processes. It undertakes an imputation of righteousness to the sinner in substitution for his sin, and an impartation of holiness, or the creation of the new nature, in substitution for, or addition to the nature he had received by the natural process of birth and inheritance. Both the imputation and the impartation are based upon the antecedent miracles. Imputation is upon the basis of a substitutionary death of an atoning Saviour, and impartation is a result of a miraculous resurrection of One who laid down his life on our behalf that he might take it again, in order to bestow it upon man.

Christianity is supernatural in its results also. It produces a new creature who lives in and is transformed by the Holy Spirit dwelling within him.

THE HOLY SPIRIT GIVEN

According to our Lord the place and operation

of the Holy Spirit in life are absolutely fundamental. Let us note some statements concerning this fact:

In Matthew 3:11, John declares of Jesus: "He shall baptize you in the Holy Spirit, even fire." He thus puts the ministry of Jesus in sharp contrast to his own ministry. His baptism in water was ritualistic and symbolic. The baptism by Jesus in the Holy Spirit was to be real and effective. That baptism was to be his continuous, essential, nondelegated personal ministry. From it he never varied.

In John 7:37 it is recorded that "On the last great day of the feast, Jesus stood and cried saying, If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit which they that believe on him were to receive: for the Spirit was not yet because Jesus was not yet glorified." Here lies an unmistakable implication that *the Holy Spirit is himself, the living water,* which flows in an abounding and continuous stream in the life brought into right relation to God.

In his great discourse of comfort and hope recorded in John 14, he announces to his disciples: "If ye love me ye will keep my commandments, and I will pray the Father, and he shall give you another Comforter (advocate or helper), that he may be with you forever, the Spirit of truth: whom the world cannot receive; for it be-

holdeth him not, neither knoweth him: ye know him; *for he abideth with you, and shall be in you.*"

So also the text as quoted above on the occasion of his interview with his disciples. Shut into the house for fear of the Jews, he breathed on them and saith unto them: "Receive ye the Holy Spirit: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." Therein the Master promises to provide a sufficient equipment for those disciples who would become ambassadors and heralds of the kingdom of Heaven. They must have a power beyond any natural possession and an equipment beyond any natural force. That possession and equipment could only come by the supernatural effect of the indwelling of the Holy Spirit. "And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Luke 24:49) "And ye shall be baptized in the Holy Spirit not many days hence." (Acts 1:7) In Acts 1:8 the world-famous promise of the Master to his disciples is recorded: "Ye shall receive power, the Holy Spirit coming upon you." The Authorized Version translates: "After that the Holy Spirit coming upon you." The American Standard Revision translates: "When the Holy Spirit is come upon you." I do not believe that either is a correct translation. The literal translation is: "The Holy Spirit coming upon you." I take this to be not a temporal but a causal participle: "Ye shall re-

ceive power because the Holy Spirit comes upon you." Better: "Ye shall receive power through the Holy Spirit coming upon you." Of course, there is a temporal element for the receipt of power is synchronized with the coming of the Spirit, but the power is through the Spirit and in the Spirit. Now, power is energy, and energy here is life. The Greek word translated 'power' is 'dunamis' from which we derive our 'dynamo,' 'dynamic,' etc. Now a dynamo is a generator of power, and that power communicated to any transmitter of power, such as a wire, makes it alive, a live wire in which the power generated by the dynamo flows. That power is therefore the life of the live wire. It is in this sense that power comes to be the portion of the believer in Christ. It is the communicable principle of eternal life in the kingdom of Heaven. The Holy Spirit is power because he is life. Thus, those who obtained the gift of life became the witnesses, or martyrs of Jesus, for here again there is a significant translation of the Greek word 'marturis' —witness. A witness is a martyr, one whose life is laid down in devotion to the task and testimony given him to bear: *One whose life is yielded to the power which alone enables him to accomplish the task*: one whose life is surrendered upon demand in pursuance of that task. So Paul died daily. There was a daily death to self in order to produce and reveal a life unto God. There could have been no possible experience for Paul enabling him to say: "For me to live is Christ"

unless there had been one great final experience of self-emptying and a continuous daily experience of self-emptying, for to be emptied of self is to be filled with Christ. To empty self of self in the power of the Spirit of God is to reincarnate Christ and thus produce for him a new body.

Here, again, the life is supernatural in that it increases while it produces. The very development of spiritual life not alone enlarges his capacity, but enlarges his fruitfulness. *Per contra,* all natural processes reveal production on the basis of death. A corn of wheat abides alone except it dies. A stalk of wheat produces its head of grain, but the stubble, the straw, perishes. The tree, or the vine, sending out its shoots, bearing fruit once must be rigidly pruned before producing fruit again. But the Christian life, the life of the Spirit of God within man, *expands and produces.* There is no cessation of power. "They that wait upon the Lord mount up with wings as eagles; they run and are not weary; they walk and faint not."

Spiritual territory once gained can never be surrendered. It must be occupied, developed, utilized in the production of other life and labors in the interests of the kingdom. "For me to live is Christ." "For the life I now live in the flesh, I live by the faith of the Son of God." The Christian is identified with Christ. The one vital relation and experience of the Christian identifies him with Christ. We call that ex-

perience the new birth. It is the experience which fulfils the Master's mandate to Nicodemus: "Ye must be born again."

It was my privilege recently to hear Dr. Pidgeon of Toronto in a moving description of the memorial window in Liverpool Cathedral, England, symbolizing the *Te Deum.* In the central panel of that great window is the figure of Jesus as King. Below him all the great of the earth—its leaders, royal persons, all its nobility, its prophets, priests, kings. All these look up to him; find in him their source of life, the quality of nobility, the authority, dignity and majesty that proceeds from royal place and royal character. On one side the Master stands revealed as the Healer and under him all missionaries, and ministers of mercy, all doctors and nurses, and those whose task in life is healing and the alleviation of human woe and suffering. On the other side is Christ on the Cross, and below him all martyrs, all who have sacrificed, all who render service at the expense of self. In all three groups are those who are inspired by, and receive from and head up in him.

Thus, to understand Christ's emphasis on the Spirit, we must remember that the Spirit is his other self, and that our experience must head up in him and can at best have no higher expression than to parallel the experience of the Christ himself.

THE NEW BIRTH

In Luke 1:35, the prophecy of the birth of the Lord Jesus is recorded in these words: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." So of the believer it is said the spring, or river, of living water shall flow from within those who come to him in their thirst. This river of living water is declared to be the Holy Spirit. Here is life not before possessed. Thus Peter based his right to baptize the household of Cornelius upon the fact that they had received the Holy Spirit. So Jesus to Nicodemus: "Ye must be born again, for except one be born again he cannot see the kingdom of God." There must be the entrance of a new life implanted as a germ. Here is the very fertilization process of all life. The communication of the life element in the pollen of one plant to that of another. It conveys the idea of spiritual impregnation as the process of generation by which men come into sonship of God. Here, then, is the essential necessity of life through the Spirit. "If any man have not the Spirit of Christ he is none of his." With Christ alone we may share the eternal Spirit and in him live in the power of an endless life. Spiritual things are spiritually discerned. Spiritual powers and energies are employed as the result of spiritual being. There is no life eternal apart from the Spirit of God and

his creative powers operating in the human life. —life in and by the Spirit. Life's testings in the arena of action and conflict, both for Christ and his disciples, are made in relation to the Spirit of God. In Matthew 4:1 it is expressly declared that Jesus was led up of the Spirit into the wilderness to be tempted of the devil. Here is the beginning and the revelation of the life ordered by and lived in the Spirit:

a. In the realm of its necessities.
b. Of its ambitions.
c. Of its possessions.

In other words, here is the whole realm of life and its conflicts. The issue in these conflicts is determined in relation to the Spirit of God. Man lives and moves and has his being in him. He labors not by might nor by power, but by the Spirit of God. He finds wisdom in the Spirit and discernment. When he employs the Word of God it is the sword of the Spirit which he uses. When he opens his lips in testimony, their utterance is of the Spirit of God. All the essential qualities and virtues of his life are the fruit of the Spirit as cataloged in Galatians 5:21: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." So, "If we live by the Spirit let us also walk in the Spirit." We cannot too often

quote the high and holy assertion of the Apostle to the Gentiles: "For me to live is Christ." We cannot with too great joy and emulation observe the molding and transforming effects and processes of the Spirit in the life of the believer. Here the Holy Spirit imparts the supernatural spiritual quality to the life we live. He gives quality and setting to the life. Let me try to illustrate.

Here are cement and sand; useless as they are. Under the hand of the builder let them be mixed in proper proportions. Even then they are still useless. But communicate to this mixture water and in the water they find consistency. They settle, and even as the water disappears from evidence, they find form. The result is neither cement, nor sand, nor yet water. It is a substance composite of all. We call it concrete.

Here then is the life of God in the world, and the life of man. Neither is complete alone. And the Holy Spirit enters into man, connects the divine quality to the natural man and makes him a man of supernatural experience whom we call, in the manner of Scripture, a Christian. A Christian is thus one in whom life is the result of the presence and operation of the Holy Spirit. Though the Spirit may not himself appear, the life is his life.

SERVICE IN AND BY THE SPIRIT

There is a startling statement about the Lord Jesus: "Who through the eternal Spirit offered

himself." Self-emptying is both a divine act and a continuous process. He offered himself once for all. He "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross."

HE OFFERED HIMSELF

View that statement in contrast to money. Jesus had no money and yet in the presence of the staggering influence of his presence in this world, men still say that money is power, that money controls the world. Over against all the riches and glory and honor of the world offered to him by Satan as the god of this world, *Jesus offered himself to the world.* No man can make higher investment of life than the offering of himself to the full possession and unhindered use of the Spirit of God.

Note the fact that Jesus offered himself in contrast to the organizations by which the world is mightily moved and influenced. Jesus had no organization. *He offered himself,* not an institution, not an organization.

He offered himself as opposed to those invisible, but none the less real, forces operating in the world, and thereby he became the head of all principalities and powers, triumphant over them in the cross, according to Colossians 2. He simply

lived his life in the world under divine control, and in the energy of the Spirit. It is thus he designs that we should live our lives energized by the Spirit, controlled by the Spirit, filled with the Spirit, serving, if need be suffering, sorrowing, bearing the world's burdens, solving its problems, feeding its hunger, clothing its nakedness, healing its wounds, becoming the transparent medium through whose light, though dim, men shall once again behold the beauty of the Lord; the guides by whom the world shall be taken by the hand and led once again to the door of the Father who stands ever upon the threshold awaiting the return of the prodigal and the opportunity to give him the new robe, and to call in the neighbors and friends to the feast of rejoicing over one who was lost but is found, who was dead, but is alive forevermore.

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